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ABSTRACT

A sample packet on the life of the Pawnee people, developed for use by upper elementary teachers, includes unit objectives, an overview and rationale for the unit, and sections on Pawnee belief systems, stories and storytelling, food, clothing and hairstyles, shelter, social structure, and art. The sections on aspects of Pawnee life contain material for teachers (objectives/rationale, sources of background material, lists of materials for each unit, sample questions, activities, and suggestions for procedures and evaluation methods) and students (texts, some with drawings, of Pawnee stories, reading questions, and directions for activities). For example, the section on Pawnee food lists knowledge students should gain from the unit and attitudes and skills they should develop, as well as specific objectives, materials, and activities for the subsections and parts of subsections. Subsections cover the origins of corn and Pawnee agriculture and food processing, including time and process of planting Pawnee crops; varieties of crops; harvesting, processing, and cooking of crops; the Pawnee buffalo hunt; and butchering the buffalo. Student sheets in the section give Pawnee accounts of the origins of corn, crop planting and harvesting, the buffalo hunt, and buffalo butchering procedures. Other sections are similarly structured. (MH)

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THE LIFE OF THE PAWNEE PEOPLE

(Upper Elementary Unit)

This sample packet was developed at the Nebraska Curriculum Institute on Native American Life, sponsored by the University of Nebraska-Lincoln Center for Great Plains Studies and funded by the National Endowment for the Humanities, during the summer of 1978. Chief preparers of this unit were Margaret Roosmann, William Freeman, and Marge Critcher.
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Before teaching this unit, the teacher should read Gene Weltfish, Lost Universe. If possible, the teacher ought also to read George Hyde, The Pawnee and George Dorsey, Traditions of the Skidi Pawnee.

RC014309

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OBJECTIVES OF THE ELEMENTARY UNITS ON PLAINS INDIANS

Through experiences such as hands-on and learning by doing activities, use of audio-visual materials, reading, teachers' explanations, and the use of competent resource persons, students should:

1. Acquire knowledge of Native Americans in Nebraska, to include a knowledge of:
   a. the culture, world view, social structure, history, and values of Native Americans of Nebraska.
   b. the interaction between their culture and their environment,
   c. some changes that have taken place in the Native American culture throughout its history in Nebraska,
   d. ways in which pre-contact traditions have been maintained and continue to influence contemporary customs and behavior.
2. Acquire positive attitudes toward Native Americans, to include:
   a. respect and appreciation for Native American culture,
   b. enjoyment of the beauty of Native American culture, especially in the expressive arts, and
   c. respect for the worth and dignity of all individuals.
3. Improve their skills in such areas as:
   a. listening with understanding and empathy to Native American stories,

b. explaining with clarity and precision aspects of Native American culture that they find most interesting,

c. writing clear, accurate, and interesting accounts of Native American life,

d. reading translations of Native American poetry and songs,

e. comparing and contrasting European and Native American cultures,

f. locating on maps the sites of Native American tribes of Nebraska, as well as their movements and migrations, and

g. Analyzing the meaning and lessons to be found in Native American stories.

OVERVIEW AND RATIONALE FOR THE PAWNEE ELEMENTARY UNIT

> The same Plains region that brought terrible hardships to Nebraska non-Indian settlers provided a rich life for the Pawnee. Their way of life on the Plains goes back to a very old tradition. Archaeologically we have reason to believe they were in the same area from about A.D. 1250. They appear in written history in 1540 when Coronado and his Spaniards were trying to expand their territory northward from the Southwest. Marquette, exploring the Mississippi for the French in 1672, carried the calumet down the river as a pipe of peace, a custom attested by other tribes to have been originated by the Pawnee.[1]

The Pawnee, throughout their existence, and up to within a comparatively recent time, dwelt upon the Great Plains. The Skidi, who are said to have joined the other three bands much later, refer to themselves as having come from the southwest. They are more closely related, linguistically and socially, to the Arikara. The country about their ancestral home in Nebraska is of considerable elevation, somewhat broken, and dry and sandy, with a scant growth of timber, except along the watercourses. The country to the west grows rougher as the mountains are approached. This region is often referred to in the Pawnee bedtime tales and sacred stories. Throughout this entire region abounded buffalo, as well as deer, antelope, beaver, otter, mink, wolves, coyote, and foxes, and to the west, bears and mountain lions. So far as may be inferred from the tales, the Pawnee did not venture beyond the Rocky Mountains. Nor did they extend their travels to the north for any considerable distance. Their range extended on the east as far as the Missouri River, and it

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[1]Gene Weltfish, The Lost Universe (New York, N.Y.: Basic, Books, 1965), p. 8.

is known that they ranged over a very extended territory to the south.

There are four bands commonly referred to as the Pawnee. These are the Chaui or Grand, Pitahairerak or Tapage; Kitkehahki or Republican, and the Skidi or Wolf Pawnee. As mentioned before, the Skidi consider themselves to be more closely related to the Arikara than to the other three bands.

In 1858, all Pawnee were placed on a reservation, with the Loup River as its eastern limit.

> In 1873, a small band of the Kitkehahki visited their relatives, the Wichita, in Oklahoma. There they met a friendly reception and remained. This led to the movement of all four bands to that area, under pressure from neighboring tribes, especially the Sioux. By 1874, the Pawnee were placed on a reservation in Oklahoma, the boundaries of which now correspond to Pawnee County and four townships in Payne County. In 1893 these four bands were allotted in severalty, and since that time have been citizens of the United States.[2]

The Pawnee kept to themselves and were not friendly with other tribes in the area. The Oregon Trail passed directly through their territory, and they resigned themselves early to the changes that were coming. Many Pawnee men became scouts for the U.S. Army in their wars against other Indian tribes. Also, the Skidi practice of occasional ritualistic sacrifice of a captive girl made other tribes extremely afraid of them and unwilling to associate with them in an accepting way. It should be noted that only the Skidi practiced the Captive Girl Sacrifice, and, as elementary children are not likely to

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[2]George A. Dorsey, Traditions of the Skidi Pawnee (New York: N.Y.: Houghton, Mifflin, 1904), pp. xiii-xiv.

understand the cultural context of the sacrifice, for the purposes of this unit we do not deal with the subject. If more is wished to be known about it, refer to the reference books listed in the bibliography.

Even though at present there are virtually no Pawnee living in Nebraska, they were once the archetypal Nebraska tribe. A study of how they utilized the land as possibly the first human beings in the area is certainly worthwhile. The Pawnee are also possibly the most ceremonial of all the Plains tribes. They defy the common stereotypes of Plains Indians in many respects in that they lived in settled communities, preferred stability to mobility, and the arts of peace to those of war. Their differences from other Plains groups (and their similarity to groups such as the Omaha) may be made the basis for showing students how harmful stereotypes can be.

From their agricultural base of "Mother Corn" to their permanent dwellings in the shape of earth lodges, the Pawnee, as original settlers, are a very important part of Nebraska's history.

In structure, this unit begins with the Pawnee belief system, goes on to the representation of that belief system in ceremony and story and then in clothing, shelter, social structure, art, and play.

MATERIALS RECOMMENDED TO BE IN EVERY TEACKER PACKET:

A. Unlearning "Indian" Stereotypes: A Teaching unit for Elementary Teachers and Children's Librarians (Racism and Sexism Resource Center For Educators, a division of the Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023).

B. Pawnee Resource Materials:

1. Gene Weltfish, The Lost Universe (New York, N.Y., Basic Books, 1965).

2. George A. Dorsey, Traditions of the Skidi Pawnee (New York, N.Y.: Houghton, Mifflin, 1964).

3. George Bird Grinnell, "Pawnee Mythology," Journal of American Folklore (1893), VI, pp. 113ff.

4. Robert Bruce, The Fighting North and the Pawnee Scouts (Lincoln: NSHS, 1932).

5. Alexander Lesser, Pawnee Ghost Dance and Hand Games (New York, N.Y.: Columbia, 1933).

6. George E. Hyde, Pawnee Indian (Denver: University of Denver Press, 1951).

7. The complete Garland Blaine films, on film, available at the film archives of Nebraska ETV, 33rd and Woldrege, Lincoln, Nebraska.

THE STRUCTURE OF THE UNIT

I. Pawnee Belief System

A. Glossary of Major Characters and Concepts

B. Creation Story

C. Ceremonies

1. Bundle Ceremony: Hako (Peace Pipe or Calumet)

2. Dances: Buffalo Dance and Corn Dance

D. Sacred Places and the Nahurac

Since every aspect of Pawnee life is connected to and inherent in the belief system, it is very important to attain at least a basic understanding and working knowledge of the symbolism and beauty of the religion.

II. Pawnee Stories and Story-Telling

A. Hero Stories

1. Lone Chief

2. Little Warrior's Counsel

B. Animal Stories

1. The Rattlesnake (Garland Blaine)

2. The Snake Brother

3. Mosquitoes

C. Boy Stories (Orphan)

1. The Boy Who Talked With Lightning

2. The Boy and the Wonderful Robe

3. The Boys, the Thunder-Bird, and the Water-Monster.

III. Pawnee Food

A. The Origin of Corn

B. Pawnee Agriculture and Food Processing

IV. Pawnee Clothing and Hairstyles

V. Pawnee Shelter

VI. Pawnee Social Structure

VII. Pawnee Art

I. PAWNEE BELIEF SYSTEM

A. Major Characters and Functions of the Pawnee Belief System--a glossary for the teacher

Tirawahut: The Universe and everything inside

Tirawa: Supreme Being, Creator, Father, Ruler of the Universe

Vault of the Heavens: Tirawa's spouse

Keepers of the Cardinal Directions:

West: Evening Star with helper Moon
East: Morning Star with helper Sun
North: North Star, Polaris
South: South Star, Canopus

Stars of the Semi-Cardinal Directions:

Northeast: Black Star
Southeast: Red Star
Southwest: White Star
Northwest: Yellow Star

Evening Star's helpers:

Clouds, Winds, Lightning, Thunder

Evening Star and Morning star produce a child, which is a girl, the first-born human being.

Sun=Light Bringer Moon=Disappearing
Sun and Moon produce a son.

The girl and boy mature. and together people the earth.

North Star presides over all the councils of the gods in the heavens.

The Nahurac: Various wild animals (any fish, reptile, bird, or beast), regarded as agents or servants of the Supreme Being. The Nahurac personify various attributes of Tirawa. He uses

them as messengers, and they have great knowledge and power, derived from him.

Buffalo: Most sacred of the Nahurac, source of food, clothing, and shelter

Bear: Symbol of invulnerability

Beaver: Symbol of great wisdom and power

Wolf: Symbol of craft

Birds of Prey, with Eagle at the head: Symbol of courage, fierceness, success in war

Deer: Symbol of fleetness

B. The Creation Story

Rationale:

You may wish to discuss the story until the following concepts come out.

1. Tirawa in unassorted universe sat and thought, created helpers to bring thoughts to fruition.

2. Helpers of cardinal directions:

   West--Evening Star with helper Moon
   East--Morning Star with helper Sun
   North--Polaris, the North Star
   South--Canopus, the South Star

3. Four stars in semi-cardinal directions:

   Northeast--Black Star
   Southwest--White Star
   Northwest--Yellow Star
   Southeast--Red Star
   } Sources of Bundles

(Prepare for relation to lodge structure and understanding of bundles later on.)

4. Evening Star: Clouds, winds, lightnings, thunders

5. Storms:

   1. Created lifeless structure
   2. Endowed it with life

6. Clouds: Tirawa dropped a pebble in quartz crystal; Storm passes over and the whole earth is water; four stars go out with a war club of hemlock to strike waters to cause them to part and expose the earth. Second storm--to put life into the earth. Clouds, winds, lightnings, and thunders put life in earth. In parts where it was not level, dirt slid down into valleys.

7. Next: Timbers and underbrush, that make the waters, cultivated seeds, and finally man.

8. a. Evening Star $\longrightarrow$ Morning Star = girl

   Moon $\longrightarrow$ Sun = boy

b. Respective roles:

Girl: Fruitfulness of earth
Constructing the earth lodge
Nature of speech and of land outside

Boy: Got the clothing of a warrior
Way to travel the earth
How to make war
How to hunt
His role in the act of procreation

If the students have these concepts in mind as a "working tool," they will be able to understand Pawnee ceremony, housing, agriculture and social structure much better.

Material:

Pawnee Creation Story

Modeling Clay

Procedure:

Suggested Creation Story Activities:

1. Listen respectfully to the Creation Story, or read it in small groups aloud. (It sounds much better when read aloud.)
2. List, in order of their appearance, the beings and living things that come into existence during the story.
3. Illustrate one or more of the events in the Creation Story. If more than one, put them in proper sequence.
4. Dramatize the Creation Story, thereby re-telling it.
5. Compare and contrast this Creation Story with any other creation story that students are familiar with.

(If a study of any of the other Plains tribes has already been completed, use one of the creation stories from them.)

6. Be creative with the Creation Story. Using a mound of modeling clay, begin creating the world the way you would want it to look. Visualize yourself as Tirawa, with an unlimited expanse before you, and you are in charge of creating what will be there and the order in which it will happen. Also, give names or words for the beings and living things which you create.

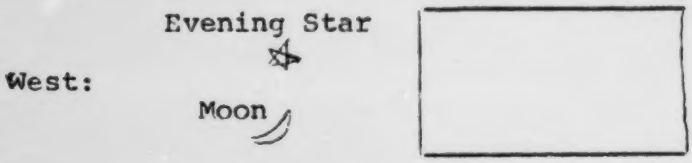
7. Discuss how the Creation Story correlates with the Pawnee values and discuss why it would be important and significant to learn about the Creation Story of any group of people. (To learn about where they think they came from and how they came to be. It tells you much about how they see themselves as a people.)

What values and ideas are evident from the Creation Story?

Student Sheet
Pawnee Creation Story I

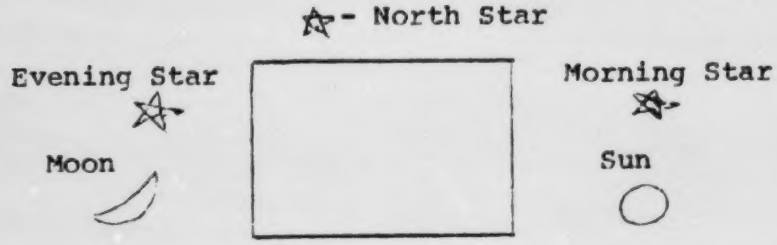
In the beginning of things, Tirawa or "Sky-Power," was in the middle of things, all of them disorderly and shapeless. And Tirawa shaped thoughts and sent them out into space. Then he created the powers of the heavens to help him--the powers of the directions.

First, the Evening Star at the West with Moon as her helper.

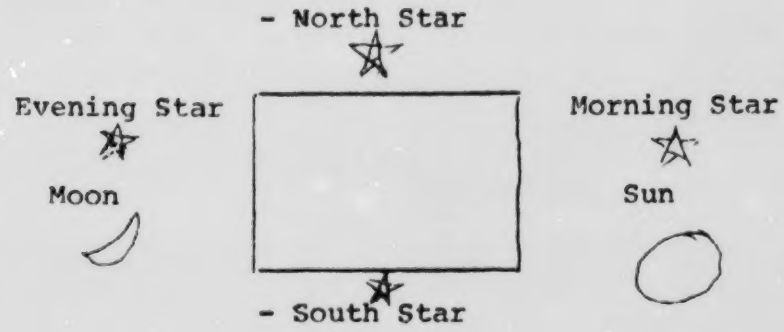


Then Morning Star at the East with Sun as helper.

Then the North Star at the North.

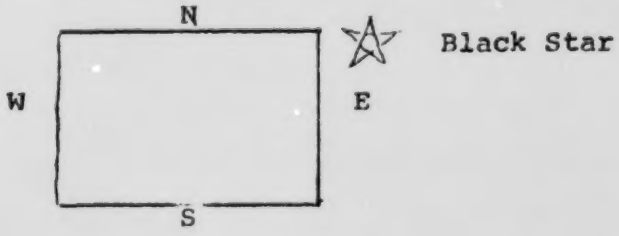


And the South Star (Canopus) in the South.

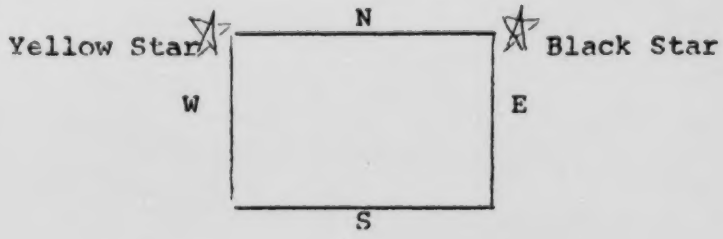


And then the Stars of the Colors were placed at the corners of the heavens:

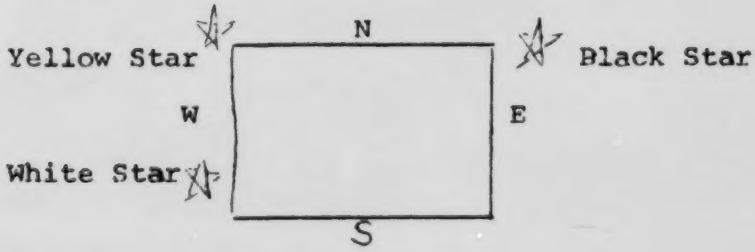
First, the Black Star:



The Yellow Star:

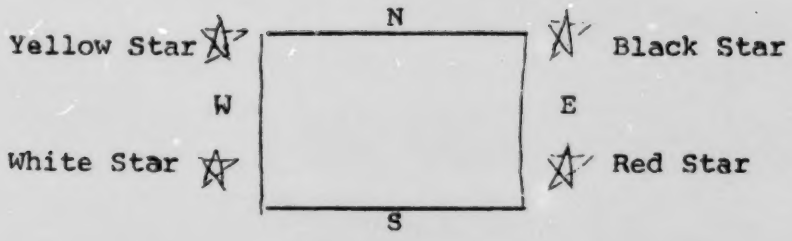


The White Star:



Student Sheet

And the Red Star:



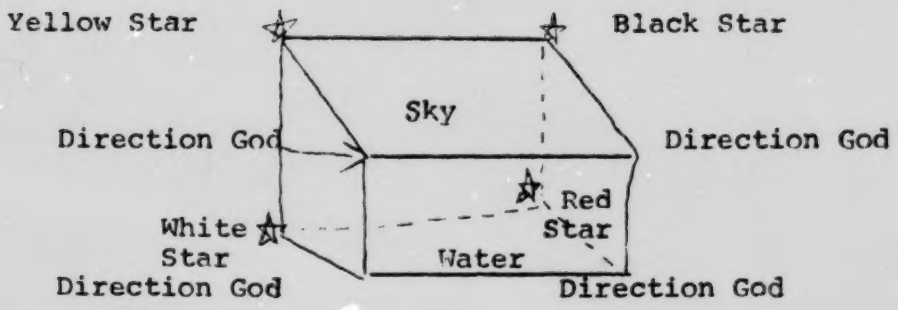
And Tirawa said to the Stars of the Colors (like the pillars of a great lodge):

> "You--you are the pillars of the heavens. Stand there while the heavens last. Make people. Make holy bundles for the people. Touch the sky with your hands and the earth with your feet and make everything holy.
>
> Evening Star of the West--have now clouds, winds, lightning and thunders. Place them between your house and your garden on earth, and these will appear on earth with rattles in their hands (as priests).
>
> Tell your clouds, winds, lightning and thunders to rattle and sing."
>
> Clouds came . . .
>
> Winds blew the clouds . . .
>
> Lightning flew from the clouds; and thunder roared . . .

Then they came to a clear quiet blue; into it and into the clouds Tirawa dropped a quartz crystal, and the storm dropped water.

And now there was a sky and a water below. And Tirawa sent out the corner gods, each to a corner of the water:

Student Sheet



And each was armed with a club made of hemlock and each struck the earth and made the water part and earth to come forth.

And so began and ended earth's first storm, the storm of earth-making.

And earth's second storm was the storm of life.

As with the first storm, the Evening Star made the clouds, winds, lightning, and thunder to come and do their acts. And as the storm passed over the earth and lightning fell on it, life began. And the thunders shook the earth and made mountains and valleys.

And again the Evening Star and her helpers sang and stormed one time and made great trees and brush forests.

And they sang a second time and gave them life.

--And Evening Star and her helpers sang and stormed yet again and made the waters--first making the structure of riverlets, rivers, ponds, and lakes and then making the life in these.

--And then they made seeds and sprouted them--

And everything was made that was made at the first.

- - - - - -

Now heaven told the Stars to make people like the Stars. Morning Star called the Stars to council, and Evening Star tried to overpower Morning Star in the Council. Morning Star flew from the East to conquer Evening Star and marry her. And Evening Star fought back with her four fierce animals--the wolf of the Southeast who pulled the clouds and the wildcat of the Southwest who roared the wind and the mountain lion of the Northwest who threw lightning and the bear of the Northeast who tossed thunder. And all of the man-powers of the East who fought with Morning Star were killed by Evening Star and her helpers, until finally the Sun came, and Morning Star and the Sun conquered Evening Star and overpowered her and mated with her in a fierce battle and so created the first girl who was carried down to the land by a whirlwind or tornado. But Sun and Moon also mated and had the first earthboy. And now there were two human creatures on the earth.

And the storms came upon the first human beings and taught them the mystery of life--and they understood and came together, and a child was born to her.

---And the woman learned from earth:

---how to grow gardens and form earth lodges and make speech fruitful.

Student Sheet

---And man learned from the heavens:

---how to be a warrior and travel and hunt.

And Evening Star came in visions amid thunder and lightning and wind and cloud, and she sang the sacred songs of the first things and the first knowledge.

---And the first people discovered hunting.

---And they discovered the four great villages:

---Center Village near the Platte and the Loup rivers.

---Old Village in the West.

---And with those from Old Village came those who lived in the four villages at the four corners.

And the leader of Center Village called the people together for a council but the leader of Old Village insisted on being first--top person. And the leader of Center Village received a vision from Evening Star that he, from Center Village, should be chief but that He-of-old-Village should be priest. And then the Evening Star bundle was kept perfect and in one piece when that division of labor was made.

C. CEREMONIES

The thing that made life most worthwhile to the Pawnees was their elaborate round of ceremonies. This was based on a complex philosophy of the creation of the universe and of man and of their ongoing nature. The ceremonies were considered as the means for keeping the cosmic order in its course and the continuance of the earth and its life processes. No ceremony could be conducted without a feast of boiled buffalo meat, and a large part of the meat that was gotten on the tribal buffalo hunts was used for this purpose. Rehearsals for the ceremonies, the preparation of costumes and ceremonial objects, and the performance of the ceremonies themselves occupied a large part of the time, attention, and skill of the men, and from the household itself the women contributed not only the dried meat that they had prepared, but also boiled corn, corn bread, and other vegetable dishes for entertaining during rehearsals and for the feasts.

The ceremonies were more than religious observances. They were the whole focus of Pawnee aesthetic life, particularly in the performing arts. The pageantry and the costuming, the dancing and the miming were developed for beauty as well as for religious significance. They were opera and ballet, and the songs were appreciated for their technical and aesthestic value and were sung on many occasions throughout the year just for the pleasure of singing or hearing them. Laughter and enjoyment as well as religious fervor were common experiences of the spectators during the performances, and the performers tried to get a good audience and to please them.[3]

The Ceremonies covered most thoroughly in this unit are the Peace Pipe Ceremony, the Buffalo Dance, and the Corn Dance. Garland Blaine, in his videotapes, also explains the Bear Dance, the Doctors Dance, and the Horse Dance, if more ceremonial study is desired. The important thing to remember about ceremonies is that they are very sacred, not to be ridiculed or imitated in any way. The Pawnee rituals are to

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[3]Weltfish, Lost Universe, p. 10.

be appreciated and respected in a reverent way, or not used at all with children. They are not like a play--to be "put on"--even as one does not make the Mass a "play." Since ceremony was of such vital importance to the Pawnee's everyday life, it is hoped the ceremonies can be explored in such a way as to enhance the students' knowledge of the Pawnee culture without detracting from their sacredness.

Pawnee ceremonial religion reached a high plane. The ceremonial system divides into two parts, that of the bundles and that of the dances. The arrangement of the villages when the Pawnee came together for great ceremonies was based upon the relationship in space which the gods, or stars, the givers of the bundles, sustained in the heavens (see the Creation Story). In this arrangement, the villages mirrored upon the earth the stars of the heavens in their proper relationship.

The bundles and their accompanying ceremonies collectively regulated and made provision for all the necessities of life during the calendar year. The bundles themselves were "rains-wrapped-up" to signify their connection with the sky world, and each contained a pipe, tobacco, paints, certain birds, and the Mother-Corn covered with a buffalo hide wrapper; when not in use the bundle was suspended from the wall of the lodge.[4] On certain sacred occasions the bundles were opened, so that their contents formed part of the ceremonial of worship.

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[4]Based on Dorsey, Traditions of the Skidi Pawnee, p. xx.

No one knows where the bundles came from. Many of them are very old, too old even to have a history. Their origin is lost in the haze of the long ago. Secret Pipe Chief, one of the oldest of the tribe in the late 19th century, said:

> The sacred bundles are from the far-off country in the southwest, from which we came long, long ago. They were handed down to the people before they started on their journey. Then they had never seen anything like iron, but they had discovered how to make the flint knives and arrow points. There was nothing that came to us through the whites. It all came to us through the power of Tirawa. Through his power we were taught how to make bows and stone knives and arrow heads.
>
> It was through the Ruler of the universe that the sacred bundles were given to us. We look to them, because, through them and the buffalo and the corn, we worship Tirawa. We all, even the chiefs, respect the sacred bundles. When a man goes on the warpath, and has led many scouts and brought the scalps, he has done it through the sacred bundles. There were many different ceremonies that they used to go through. The high priest performs these ceremonies.[5]

The most important ceremonies were the "Doctor Dance" which told people of the ways of the animals; the "Buffalo Dance" which called the buffalo; the "Bear Dance" which dealt with Bear Power; the "Corn Dance" which prepared people for the planting of corn; and the "Peace Pipe Dance" which was a dance of reconciliation of people, of sky and earth and of all things with all other things. As we have mentioned earlier, the ceremonies chosen for study in this unit are the "Peace Pipe Dance," the "Buffalo Dance" and the "Corn Dance."

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[5]Grinnell, Pawnee Hero Stories and Folk Tales, pp. 352-53.

HAKO, or PEACE PIPE CEREMONY

Rationale:

Peace pipes have become a part of the meaningless and ignorant stereotype about Native American people. Politicians will talk about "smoking the peacepipe" as if it were a trivial gesture--a paltry handshake. Since the Pawnee originated the ceremony and symbolism of the peace pipe, it is hoped this exploration can counteract the irreverance shown to it in the past. The goal is to help students discover the beauty and significance of the Peace Pipe Ceremony.

Materials:

MU 107 (slide from Historical Society)
Photographs of a peace pipe, or calumet
Photographs of the actual ceremony
Garland Blaine's videotape
Teacher background page

Procedure:

A. Show students a photograph of a Peace Pipe, asking them to think about what this might be, where they've seen one, and how they saw it used. (Expect the stereo-typed answers such as "Me-smokum-peace-pipe.")

B. Discuss the term "stereotype" and the way stereotypes can hurt.

C. Explain the true ceremony and significance to the class, emphasizing the beauty of striving for peace and acceptance of a universal (among Indians) symbol of peace as they travelled among other tribes. View Garland Blaine's videotape.

D. Compare and contrast the significance of the ceremony to its stereotyped version.

TEACHER BACKGROUND PAGE

Hako or Peace Pipe or Calumet Ceremony

The Calumet was not so much a treaty-making symbol as an elaborate ceremonial through which interband and intertribal trade was carried on; the pipe, therefore, being a sign of peaceful intention and thus a safe-conduct pass through alien territory. In 1672, Marquette carried one down the Mississippi and was able to establish peaceful relations with all the tribes along the way. Other tribes agree that the ceremonial originated with the Pawnees. The ceremony was always carried on in terms of a visiting party bringing gifts. The visitors, who were called "fathers" by their hosts, brought with them dried vegetables, bowls, and cooking utensils; decorated clothing and blankets; "jewelry" and ornamental objects; and--most valued of all--the highly decorated pipe stems that were symbolic of the male and female eagle. The visiting party might number a hundred or more. An earth lodge was set aside by the hosts for the ceremonial and for the leaders of the party. The rest of the visitors had brought their own tents and camping equipment as well as all the food supplies and utensils that they would need. It took almost a year for a man to initiate such an enterprise. In the party were always included a chief, a priest, and a doctor. The hosts who received the party were called "children" by the visitors, who assisted the hosts with their planting and other work so that they would be free to attend the ceremonies. When the ceremony was over,

the guests, in addition to leaving the gifts, left all their equipment behind, and also the two sacred pipes. The "children" on their own account gave their parting "fathers" a large number of horses they had elaborately decorated for the occasion. In the past they had given quantities of dried buffalo meat. Only people of some prominence and wealth could participate in these operations.[6]

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[6]Adopted from Lost Universe, pp. 211-212.

Student Sheet

THE PEACE PIPE CEREMONY*

Introduction

In Pere Marquette's Journal written in 1672, he speaks of the sacred symbols. "The Feathered Stems" which he saw among the Mississippi Valley Indian Tribes.

Marquette called the feathered stem a "Calumet" and says "It is the most mysterious thing in the world: scepters of our kings are not so much respected and the Indian's reverence for it is such that one may call it the God of Life and Death: with the Calumet one may venture among his enemies unmolested. In battles they lay down their arms before the sacred pipe. The Illinois Tribe presented me with one of them which was very useful to us on our voyage" down the Mississippi.

That the Feathered Stem was recognized over so great a region shows great antiquity for its rites. Some of the ceremonies, as the prayer for rain, are apparently of South-western origin where the stately steps of the "Mother Corn" ritual are perhaps a far echo of the Montezuma and his mystic worship of the Sun and Earth.

The ceremony of the Hako or the "Voice of all Things" awoke a response in every heart where life depended on corn and the eye followed the flight of ducks and eagles.

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*Adapted from Cora Phoebe Mullin, Needle of Cedar (The Citizen Printing Co., 1931).

Student Sheet

It promoted good will among the tribes, answering the same purpose as the present sending of an Ambassador of peace to another nation or of a good will embassy to another city.

Personnel of the Ceremony

A Chief or wealthy man takes the part of the "Father." He is assisted by a wise man and from twenty to one hundred other well-to-do men.

This group entertains the "Children" or younger or poorer members of the same tribe or of another tribe but never members of the same clan.

Two Chiefs must be in the "Father" group, also two doctors who must furnish an eagle's wing, one the left, the other the right.Q.1

The Father must secure singers who drum and assist in giving food and gifts to the party of the children.

The first three rituals take place in the lodge of the Father after which the company goes to the earth lodge of the Chief who takes the Son's part.

Certain requisites must be furnished by the Chief's party giving the Hako. They include: Twin stems of ash forty inches long to each of which are tied feathers of a wild duck, the head of a woodpecker, feathers of an owl, ten eagle feathers spread out like a fan.

Q.1(Question 1): How does the fact of two chiefs and two doctors as priests relate to the Creation Story?

In these stems grooves are to be burned out that they may be blown through; the wise man sometimes blowing smoke through the stem and sometimes whistling through it. This is the Calumet of which Marquette speaks.

There must be a wild cat skin provided by the Father on which to lay the sacred articles, and a forked plum stick to support them when at rest.

Mother Corn is typified by a white ear of corn tied by buffalo hair to two short plum twigs. The upper part of the corn is to be painted blue to represent the heavens. To the upper stem is tied an eagle's downy feather to typify the clouds of Tirawa or the God of all things. Another sacred object which represents Tirawa is a red plum stem clothed in the green head feathers of a duck with a downy white eagle feather at the Top.[Q.2] Two gourd rattles to be painted complete the list.

The Preparation

The ceremony of the Peace Pipe is first a prayer for children that the tribe may increase and be strong; also that the people may have long life, enjoy plenty, be happy and at peace.

The Chief who intends to sponsor a party for the ceremony puts it in charge of a wise man, who takes a sweat bath,

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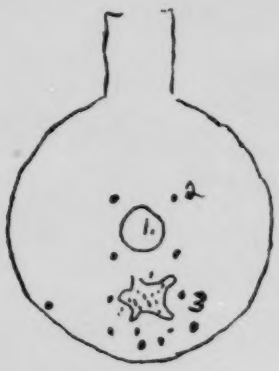
Q.2 (Question 2): In the Peace Pipe Ceremony, Blue symbolizes the sky and Tirawa; Green symbolizes the earth and its life-sustaining food; Red is the color of blood, morning, and of life; and White is the color of the Sun, clouds, and of Tirawa's breath, the life-breath. Is this the same as the color-meaning in the Creation Story?

annoints himself with fat from a deer consecrated to Tirawa, puts on a pair of moccasins and leggings, wraps about his body a buffalo hair rope, ties a downy eagle feather in his scalp lock and taking two assistants, goes to the lodge of the Chief where the party are assembled with the gifts they will take to the Son.



Father's Lodge
1.--Fire Place.
2.--Four Posts.
3.--Wild Cat Skin.

The great lodge is swept and in order; all are quiet while the wise man prepares the sacred articles.

Initial Rites

Making the Hako
First Ritual

First is the calling on Tirawa, the power that is in all things. The wise man sings--

Student Sheet

"I hari, hari, ahe"--I give attention, I heed, I fix my attention on Tirawa, his [lodge] in the heavens. Below in the great circle of the sky called Tirawa-hut dwell the lesser powers--wind and sun, stars and trees, fire and water.Q.3 First we call on the winds because they are the breath of Tirawa and give life to man. Like Tirawa they are invisible and intangible but ever present.

Next we call upon Shakuro the sun the first of the visible powers and the most powerful. Next we call upon the Earth so near to us. We call her Mother. Then water is addressed: "Chaharu!"

We now set aside a holy place to meet and think with Tirawa: In this sacred spot we keep the sacred articles and the sacred fire.

Then we sing "Spirit of fire take heed." While the wise man sings this song, he and his assistants prepare the Calumet--the hollow stem forty inches long; burn out the groove, paint the stem blue for the heavens, paint the groove red for the Sun's path upon which man must walk if he will be well and prosper.

The second ash stem is painted green to typify the plants of the earth upon which life depends but the groove is also painted red for the Sun's way. The wise man takes the blue stem, ties upon it the ten blown eagle feathers secured by pitch to the stem and tied by red streamers of the sun and moon.

Q.3 (Question 3): How does thinking of the sky's circle as a hut or lodge relate to the Creation Story? What color are the poles of the lodge (See Creation Story)? 33

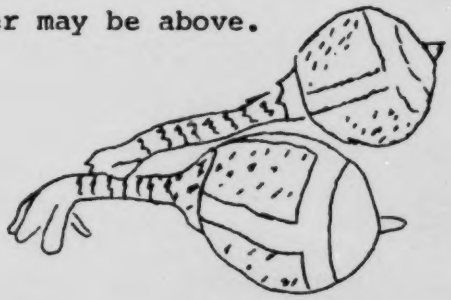
Student Sheet

These wing feathers of the eagle remind us that the eagle flies near Tirawa and mediates for us. About the mouthpiece are soft blue feathers, a woodpecker's head next, then the stem is thrust through the neck and breast feathers of a duck above a group of owl feathers. Each bird is a leader--the eagle by day, the owl by night, the woodpecker in the forest and the duck in the water.

Follows the song to Mother Earth.

"Listen," repeated four times.

Assistants bring two straight plum sticks because the plum is fruitful. These are painted red and to one is bound an ear of white corn, Mother Corn--which is painted blue at the top for the Heavens and to which is bound the second plum stick to which is tied a downy white feather, symbol of the power of Tirawa. The lower stick is thrust into the earth that the feather may be above.



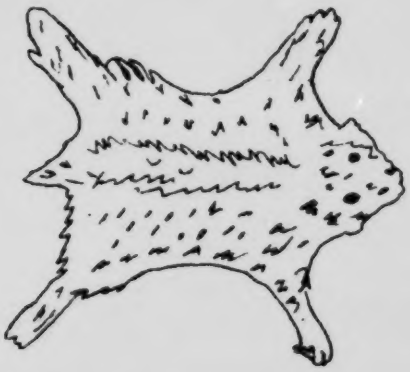
Gourds

Two gourd rattles representing the squash are painted with a blue circle and four lines down which comes power.

All these sacred articles rest upon a wild cat skin when not in use. The wild cat is shrewd, tactful and successful.

Student Sheet

His skin is used to wrap the sacred bundle when hung in the round earth lodge which is the Chief's permanent home. The entrance is to the east and the wild cat skin is in the west laid behind the fireplace in the center with a crotched stick supporting the eagle feathered stems. The rattles are laid on the skin with Mother Corn in front of them.



Wild Cat Skin

At this stage of the ceremony the rain pipe is smoked by all.

Second Ritual

The second ritual tells about the journey to the "Son"--the Chief of another tribe or clan.

Honor was conferred on the Chief who carried the Peace Pipe to another tribe and to the Son who was selected to receive it, creating a mystic relationship conferred by the powers above.

Student Sheet

With Mother Corn in the wise man's hand, the party meditates upon whom to make the Son.

The spirit of Mother Corn goes to the Son and prepares his mind.

Our spirits follow her while the wise man softly sings--

Mother Corn! Lead and we shall follow
Down the path our fathers trod.

This mystic casting the mind into a trance like vision is of long duration and draws to a close when a tribe such as the Omahas is chosen by those assembled.

Third Ritual

Sending the Messengers

Next morning the members of the Father's party bring to his lodge the gifts which they will take to the "Children."

Four men chosen to carry the message of their coming are clothed in buffalo robes by the Father and given a small bag of native tobacco blessed by the wise men.

They go swiftly to the lodge of the Son who accepts the tobacco signifying his readiness to receive the Peace Pipe.

Fourth Ritual

The Peace Pipe Party Presented to the Powers

The messengers return to the Father's lodge to be greeted by the people shouting.

"Thanks!"

Student Sheet

Now the sacred objects are tied to a tent pole in the proper order--at the top the brown feathered mother eagle opposite the white feathered wing of the male eagle symbolizing heavenly powers. Below them are the gourd rattles and the ear of corn representing the earth and below them the wild cat skin.

Behind these objects in the west are tied the second pair of eagle feathers as though supporting the sacred objects.

When in the lodge the second pair of eagle feathers are carried by the two doctors of the tribe.

At the earliest dawn this pole bearing the sacred objects is brought out into the open and placed by the door of the lodge that the morning star, the sun and the wind may "give life" to the sacred objects thus elevated.

Thus it is carried on the journey.

A song is sung:

Look upon us West
Look upon us North
Look upon us South
Stay thy steps for us.

O Dawn, Daughter
of night and sun
Breathe upon us
Blessing for the day.

Student Sheet

SECOND DIVISION--THE JOURNEY

Fifth Ritual

Next comes the ritual of the journey of the Fathers to the village of the Son. The spirits of that party become as one led by the wise man carrying the brown eagle feathered stem, the Chief carrying the Gourds and the assistant carrying the white eagle feathered stem.Q.4

The leaders, who wear buffalo robes and the downy feather of Tirawa tied on their heads, are followed by the doctors with their eagle wings and the singers with the drums.

They walk in advance of the party who have ponies with burdens of food, of blankets, robes and gifts for the children.

This order is silently preserved during the whole journey and if they are observed by a war party it turns aside lest the foray fail before the messengers of peace.

The journey to the village of the Son is accompanied by poems celebrating the Plains landscape:

I

Dark, the flat line of the horizon
Dark upward lines of trees
Wind bending the lines.

A flashing line within the dark
A quick river--running,
Winging across the dark land

Listen. The sound.
River rustle, river run-song.
Under the dark tree lines.

Q.4 (Question 4): What powers are being carried to the "Son" in the form of the brown eagle feathered stem, the gourds, and the white stem?

Student Sheet

II

We are here by the river.
Holy eagle, we call to you.
Say "Yes" to us--
Tell us we <u>can</u> cross.

We touch the water. Soft soles
Of feet on sand.
Holy eagle, we call to you
Say "Yes" to us
Tell us, "Cross."

Feet in the water.
We cross?
Holy eagle, say "Yes,
Cross and go forward."

Holy eagle say, "Yes,
<u>Cross</u> and <u>go</u> <u>forward</u>."

Sixth Ritual

In the Sixth Ritual, the Son's messenger is received, and the Peace Pipe Party enters the Son's Village.

Seventh Ritual

In the Seventh Ritual the Peace Pipe party consecrate the Lodge of the Son with songs and ceremonies, always moving four steps, chanting four phrases to appease the four winds.

"I' hari, hari, Koturo"
"I' hari, hari, Koturo"
"I' hari, hari, Koturo"
"I' hari, hari, Koturo"
(Hear my cry, O Winds!)Q.5

Q.5(Question 5): How does requesting the four winds or the four directions of the lodge of the "Son" relate to the Creation Story?

Student Sheet

Son's Lodge
1.--Fire Place.
2.--Four Posts.
3.--Wild Cat Skin

They enter the Lodge and fan out the evil spirit and establish the sacred objects in the west upon the wild cat skin.

The Father then clothes the Son in the ceremonial buffalo robe and ties a downy eagle feather in his hair.

Eighth Ritual

After the Fathers march four times around the Lodge, they enter and offer food to the entire party of the Son. Those unable to enter are served outside.

Ninth Ritual--First Night

The mother eagle symbolically makes the Lodge her nest after the song by many voices--

Eagle Mother, Hover--
Hover o'er thy little ones. Q.6

Q.6 (Question 6): Give the symbolism of the Creation Story; how could the "lodge" of an Indian person be seen as the eagle nest?

Student Sheet

Visions are invoked and the night watch begins when visions of Tirawa's power and blessing fill the air.

Tenth Ritual--The Dawn

The birth of Dawn is celebrated by a song--

"Mother Earth!
Yonder comes the Dawn
Daughter of Sun and Darkness."

The People shout

"Day is here! Day is here!"

And the great day begins with many songs.

Eleventh Ritual--Second Day

The Male Element Invoked

"Great Father Sun, in Thee
We find strength and light.
Blessing through the day."

This is followed by many songs by all the people.

Twelfth Ritual--Second Night

Ritual of Dawn repeated after the Song to the Pleiades.

"Tirawa set these stars
To guide me home."

Thirteenth Ritual

The Female Element Invoked

All of the people take part in the feast of Mother Corn who typifies comfort and well being.

Bowls of corn are set before all the people who eat and join in the procession which circles the Lodge four times singing--

Student Sheet

"Tirawa Father of all
Our Mother
Send us thy daughter Corn"

Songs of Thanksgiving follow for water, for rivers, for fruitful fields, for forests--gifts of Mother Earth. As the sun begins his descent in the West the people gather in the Lodge once more. An offering of smoke is made by smoking through the feathered stems in which all take part.

Now come the songs of the birds--the wren and the lark: stories are told by the Fathers of the friendship of the owl, the woodpecker, the duck and the eagle showing why their feathers are put on the feathered stem.

The wise man instructs his people in their parental duties while songs are sung and stories are told of the care of the young by the parent birds.

The "Song of the Eagle" as night comes on goes as follows:

"Eagle mother
Thy nestlings look to thee.
Fold the great shadow
Of thy wing above us.
Eagle mother."

Fourteenth Ritual

No one is present except the Fathers and the Sons. This service is in memory of these parents and holy men who have gone to the spirit land. The party dwell upon their memories

until through prayer and song, visions of the ancients come through the night's long watch and fast.

"Holy visions, hither come
Visit us once more,
Thankful we to thee."

At dawn of the fourth day the Fathers unpack and present their final gifts for the children. They heap together robes, embroidered shirts, leggings and ornaments after which the party of the Fathers serve the last meal to be given by them to the Children--put the cooking utensils beside the pile of gifts, present the heap to the Children and walk out of the Lodge, leaving the Children to distribute the gifts among themselves.

The Fathers are now the guests of the Children who sing songs of thanks and prepare a feast for the Fathers.

Fifteenth Ritual

As sunset approaches, the wise man calls the people together and explains the ceremony about to take place which binds the Son by a symbolic tie to the Father. He dismisses the people and the members of the Father's party enter again the Son's Lodge in which are only the Son and near relatives. The ceremonies of the night are all about the mother eagle who brings to her symbolic nest in the Lodge a blessing from the powers above.

Student Sheet

In the morning the people approach the Lodge with great songs of thanksgiving and a march follows, led by the wise men, in which the people make sixteen circuits of the Lodge--four steps, pausing--four steps, pausing,--all the while singing their songs of praise. The children bring gifts of food after which the wise man tells the history of the Peace Pipe Ceremony and why the eagle feathers were given the place of honor on the stems. He exhorts the people to care for and protect their children as the eagles do.

Sixteenth Ritual

On the dawn of the fifth day a little child is sought at a Lodge as the symbol of the answer to prayer for the increase of the family and for plenty and for long life. The people sing--

"Come and fear not, my child
For all is well."

Two Chiefs count honors over the Child then turn him to face the wise man who approaches with the peace pipe and touches the child, thus consecrating him to Tirawa. The child is carried to the Lodge of the Son through the people shouting--

"Behold the father
Walking with his child!"Q.7

Q.7(Question 7): How is bringing a little child to the lodge of the Son like what happens at the end of the Creation Story?

Student Sheet

Seventeenth Ritual

Surrounded by the warriors, the wise man touches the child with water, anoints him with oil, paints him with red for power of the sun and blue for Tirawa's favor and green for the Mother Earth and lasts puts the symbol of Tirawa upon his face--

Symbol of Tirawa

A circle above his temples with a straight line down his nose.

The wise men tie a downy eagle feather in the hair of the little child showing that he is the child of Tirawa.Q.8

Eighteenth Ritual

Next, the chief sits with the little child upon his lap at the door of the Son's Lodge while the Son's party bring presents, lay them at the feet of the little one and join the rest in a great dance of thanksgiving before the Lodge.

Many ponies are given for each of which a little stick is placed before the child by the brave of the Children's party giving it.

Q.8 (Question 8): What does painting the face of the child with the colors say about the child's future? the future of the child's people?

Student Sheet

Nineteenth Ritual

At any time in the dance a poor person may come before the little child and take the robe from its shoulders upon which another robe is brought until many are thus given away as gifts to the needy.

Twentieth Ritual

Last, the party gathers in the Lodge for the last rite which is a prayer and a blessing for the Child.

All the sacred articles are then wrapped in the wild cat skin and put in the child's arms. He is led to the Chief who is the "Son" who receives the feathered stems, the Mother Corn, the rattles and the wild cat skin. The downy eagle feather is tied in his hair. The Fathers say many goodbyes and go out of the Lodge to receive the ponies with their saddles and bridles that the Son's party have given them.

The Peace Pipe Ceremonial is finished. The Peace Pipe now belongs to the Son who is thus greatly honored and who keeps it sacred all his life and who in turn may lead a Peace Pipe party to another tribe or clan in days to come.

In such manner the Pawnees conferred the Peace Pipe upon the Omahas who carried it to the Kiowas, Padoucas and Iowas, later to the Poncas at Macy perhaps, but certainly to the Winnebagoes in token of their friendship for this homesick and landless tribe from Minnesota to whom the Omahas gave part of their reservation.

TEACHER DIRECTIONS: Peace Pipe Ceremony: Follow-up

After the students have studied the Hako ceremony and related it to the Pawnee Creation Story, the students may wish to view Garland Blaine's account of the Hako or Peace Pipe Ceremony and his singing of the songs. The teacher may wish to ask the student what different or added understanding they get from Mr. Blaine's account.

BUFFALO CEREMONY

Next, have the children watch Garland Blaine's account of the Buffalo Ceremony (and the Bear) on videotape.

Student Sheet

BUFFALO (AND BEAR) CEREMONY

The two great foods that the Pawnee ate were the Buffalo and the Corn. Each "living thing" that the Pawnee used had its "power" and its holy ceremony. The Buffalo Ceremony not only makes the Buffalo holy and ready to hunt, it also recalled the time of the creation when the first men came to have minds and thoughts and be aware.

1. The story of the "coming to awareness" of men in their first village is told to give an account of the first coming to consciousness of the first men in the villages. The lightning is the first lightning of "being aware of God"; the thunder is the voice of God speaking through the buffalo; the buffalo is the speaker for the thunder; the voices of the people talking are the voices of the first people talking to God:

First Events:	Events in the Ceremony
1. Darkness	1. Darkness
2. Sun-up and lightning, from East-God consciousness	2. Sun-up--symbol of God consciousness
3. Thunder in clear sky--God's voice to buffalo	3. Drums--symbols of God's voice
4. Thunder-like Buffalo speaking in vision to people	4. Buffalo dancers reminding people of Buffalo messages from God
5. People talking--answering God	5. People talking--answering God

Student Sheet

How would remembering that the buffalo were the first creatures through which God (or Tirawa) talked to men affect one's attitude in killing and eating the buffalo?

II. How is the symbolism of the East like that or different from that in the Creation Story.

III. Why would the grizzly bear stand for life? How does the symbolism of green in the Peace Pipe Ceremony relate to that in the Bear Dance?

Student Sheet

THE CORN CEREMONY

The other great food of the Pawnee was corn. Grinnell gives the following account of the corn given him by a Pawnee person: *

"The windy month [March] was the one in which Ti-ra'-wa gave us the seed to cultivate. The first moon of April is the one during which they had a special worship about the corn. Until these ceremonies had been performed no one would clear out the patch where they intended to plant the crop. Everybody waited for this time.

"The Kit-ke-hahk'-i was the only tribe in which this special ceremony was handed down. The Chau-i and Pita-hau-erat worshiped with them. The preparations for this dance are always made by a woman. She has to think about it a long time before she can make up her mind to undertake it. In making ready for the dance, she must furnish the dried meat made from the whole of a buffalo, fat and lean, every part of it. The sack which holds the heart she dries, and fills it with all the kinds of corn--the five colors, the blue corn, which represents the blue sky, the red corn, which stands for the evening sunset, the yellow corn, which typifies the morning sunrise, the white corn, which stands for a white cloud, and

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*George B. Grinnell, Pawnee Hero Stories (Lincoln, Nebr.: University of Nebraska Press, 1961), pp. 55-56.

the spotted corn, which represents the sky dotted with clouds. All these she puts in the bag, placing in the sack three grains of each at a time. On the special day which has been fixed for the dance, she must offer these things to Ti-ra'-wa. The people are all gathered together, the women standing on the outside of the circle behind, and the men on the inner side of the circle in front. This is a woman's dance, and yet the men are there in front of the women. These men are the leading warriors of the tribe. They have been off on the warpath, and in time of corn have gone to the enemy. They have been successful in war, and therefore they are with the women. They stand about the circle holding their pipes in their left hands, showing that they are leaders of war parties, and each with the skin of a particular bird tied on top of the head, showing that they are warriors.

"The floor of the lodge must be hard, and swept as clean as it can be. On the left hand side as you look toward the door is a buffalo skull.

"When the day has come all the people are gathered together and are standing about the lodge. The high priest stands at the back of the lodge with the sacred bundles of the three bands before him. Then this leading woman comes forward, and presents to the high priest the dried meat and the sack of corn, and two ancient, sacred hoes, made from the shoulder-blade of a buffalo, bound to a handle by the neck ligament. She places them on the ground before the sacred bundles, the

corn in the middle, and the two hoes on either side. With these things she also presents a sacred pipe, filled and ready for lighting, taken from a sacred bundle. Then she steps back.

"The old high priest must well know the ceremonies to be performed. He prays to Ti-ra'-wa and lights the sacred pipe, blowing smoke to heaven, to the earth, and to the four points of the compass. While the ceremonies are going on, the buffalo skull is taken to the sacred place in this lodge, and put in a particular position. Then the leading woman steps forward again, followed by two others. She takes the bag of corn, and the other two women take the hoes, and they stand in front of the high priest. He sings and prays. The leading woman stands in a particular position, as directed by the high priest, holding the bag of corn up to the sky in both her hands; and as he sings, she raises and lowers it in time to the music of the song.

"After these ceremonies the women come forward, holding their hoes in their hands, and dance about the lodge one after another in single file, following the leading woman. Four times they dance about the lodge. She cannot pass the priest the fifth time. These ceremonies and the songs and prayers were to ask for a blessing on the hunt and on the corn, and to learn whether they would be blessed in both. After the women had danced and gone back to their places,

everybody looked on the floor of the lodge to see whether there were any buffalo hairs there. If they saw them, they all said, 'Now we are going to be successful in our hunt and in our corn.' Everybody said, 'We are blessed.'

"Then when they would go out on the hunt they would find plenty of buffalo, and the messenger sent back to the village from the hunt would return to the camp and say, 'We have plenty of corn.' If they saw a great many buffalo hairs they would get many buffalo; if but few they would get some buffalo.

"The next day after these ceremonies every one would begin to clear up their patches and get ready to plant corn. The leading woman who prepared the dance is respected and highly thought of. After that she is like a chief.

"This ceremony is the next principal thing we have after the burnt offering of the animal and of the scalp. We did not invent this. It came to us from the Ruler, and we worship him through it. He gave us the corn and blessed us through it. By it we are made strong.

"We are like seed and we worship through the corn."

Student Sheet

Reading Questions

1. Go back to the Creation Story. Notice how woman is associated with earth and man with sky? Why is the "Corn Dance" a woman's dance? What would planting corn mean to you after you had danced this dance?
2. Consider how the "Corn Dance" attitude would carry into the planting of corn as described by Garland Blaine, a modern Pawnee.

Student Sheet

PLANTING CEREMONY*

"The first thunder, after the new year, is the time that they take out the sacred bundles and open them up. Usually each family--well, if it is bad weather, children around, all the children get quiet. Usually they make everyone leave, and two or three of the men take the sacred bundles down, open them up, and look at them and refreshen them up, look at them to see that nothing is mildewed or somehow got wet or something. They rearrange everything and they have a little ceremony there--little prayer and pipe ceremony. And then after that they are ready to start a watching signs to plant. Usually after the last big snow, well then they went out and tried to break the ground. Then on a certain day, well, they all went out to the field, each family, and when they got out there, usually the men, the old men of the patriarch of the family, walked over the ground and asked for God to bless the ground so they could put the seed that he had given to the ---to get blest so that they could renew their life with God's new life-sending grain. As they started digging, well, then men was returning thanks to God that there was this earth, that they were not just opening it up, they were opening it up for the reason that He made. They were abiding by everything that he had laid the law down. And, for instance, there would be

*Excerpt from a taped interview with Garland Blaine during 1978.

all kinds of languages coming out of groups, you know, as the woman walked along, usually the old ladies with every grain she pulled out, you know, she would hold them up and offer a little prayer, and put them in the hole, you know, and others come along and covered it up, you know. And this was kind of a-- I would say routine, you know.

"Talking about prayers, I would like to say this just momentarily. My tribe, my band,--it was their practice to wake up early in the morning before sun up. The man usually built the fire. In winter time, there was always some coals there. In the summer time, also, he could kind of pull the ashes back and there could be live coals and he would put little sticks on there. Then immediately he went outside, sort of over the horizon, and he came back. The men, then they came back, and by that time the women were coming back from another direction and usually they stopped outside and they turned east, and in a loud voice the older men would start praying aloud. They did this the first thing in the morning and during the day at meal times. The going after wood or planting anything they did, well, first there was these prayers. Now, the last thing when they went to bed, they walked outside and in a loud voice prayed for a good tomorrow: 'We want to see each other and call each other by our relationships, and we want our children to see us a full ample time. We know that while we are living here it is not

real. You've made the rules, and one of these days you're going to call us. And the Unknown is what we are afraid of and the Unknown is where we go to, maybe this is while we feel sad. But you say that we are going to where life begins so, deeper, we are happy.'"

NOTES TO THE TEACHER ON THE DANCES

Together with discussing the meaning of the ceremonies on the basis of the questions given in the unit, the teacher may wish to view the videotape selection in which Garland Blaine discusses the dances; to view slides of the costumes of the dancers; and, with the children, to lay out maps of the creation and continuation of the world through dances, showing directional and color symbolism.

D. SACRED PLACES

Rationale:

There are five places in the Kansas-Nebraska area that the Pawnee hold sacred. They believe the Nahurac met in council in these lodges. The purpose here is to locate these places on a map and see photographs of them, then to think about what would make a certain place "sacred."

Materials:

Photographs of the Sacred places

Written materials with descriptions of locations

Kansas-Nebraska maps for students

Map from Historical Society

Story: "The Boy Who Was Sacrificed"

Garland Blaine's account

Procedure:

A. Read the following material about the Sacred Places to yourself and summarize for the children.

"Mention has been made of the Nahu'rac, or animals, which possess miraculous attributes given them by Ti-ra'-wa. The Pawnees know of five places where these animals meet to hold council--five of these Nahu'rac lodges. One of these is at Pa-hŭk', on the south side of the Platte River, opposite the town of Fremont, in Nebraska. The word Pa-hŭk' means "hill island." Another animal home is under an island in the Platte River, near the town of Central City. It is called by the Pawnees La-la-wa-koh-ti-to, meaning "dark island." The third of these sacred places is on the Loup Fork, opposite the mouth of the Cedar River, and under a high, white cut bank. It is called Ah-ka-wit-akol, "white

bank." Another is on the Solomon River, Kitz-a-witz-ŭk, "water on a bank"; it is called Pa'howa sometimes. This is a mound, shaped like a dirt lodge. At the top of the mound, in the middle, is a round hole, in which, down below, can be seen water. At certain times, the people gather there, and throw into this hole their offerings to Ti-ra'-wa, blankets and robes, blue beads, tobacco, eagle feathers and moccasins. Sometimes, when they are gathered there, the water rises to the top of the hole, and flows out, running down the side of the mound into the river. Then the mothers take their little children and sprinkle the water over them, and pray to Ti-ra'-wa to bless them. The water running out of the hole often carries with it the offerings, and the ground is covered with the old rotten things that have been thrown in. The fifth place is a hard, smooth, flinty rock, sticking up out of the ground. They call it Pa'hŭr', "hill that points the way." In the side of the hill there is a great hole, where the Nahu'rac hold councils. This hill is in Kansas, and can be seen from the Burlington & Missouri River Railroad. It is known to the whites as Guide Rock.[7]

B. Plot the approximate locations of the Sacred places on a good, large Nebraska map.

C. Have the children read "The Boy Who Was Sacrificed."

D. Questions to consider with the children:

1. On what basis do you think a sacred place was chosen?

2. In order for the Nahurac (animals) to see it as a desirable congregating place, what might have to be true about the place?

3. Do you think these places look the same as when they were first chosen as sacred places? Which would? Which wouldn't? Why or why not?

E. Think of a place you are familiar with, which is kind of a special place to you. Draw a picture of that place and list as least five reasons for its "specialness." Share the drawing and your reasons with a friend in class.

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[7]George B. Grinnell, Pawnee Hero Stories (Univ. of Nebraska Press, 1961), pp. 358-59.

F. Look at the pictures of the Sacred Places. What do you notice about each of them?

G. Listen to Garland Blaine's account about Sacred Places; see videotape for account.

Student Sheet

NOTE TO STUDENTS: The story which follows is a story about one of the sacred places--a place near Fremont, Nebraska, where the holy animals held council. Read the story:

THE BOY WHO WAS SACRIFICED.*

Many years ago, in the Skidi [Pawnee] village on the Loup, there lived a man, who believed that if he sacrificed his son to Ti-ra'-wa, it would be a blessing to him. He thought that if he did this thing, perhaps Ti-ra'-wa would speak to him face to face, and that he could talk to him just as two people would talk to one another, and that in this way he would learn many things that other people did not understand. His child was a nice boy about ten years old, strong, growing up well, and the man loved him. It made him feel badly to think of killing him. He meditated long about this, but the more he thought about it, the more he believed that this sacrifice would please Ti-ra'-wa. There were many things that he wanted to understand, and to do; and he thought if he gave up his son, these good things would come to him. So he resolved to make the sacrifice.

One morning he started out from the village, and took the boy with him. They went over to the Platte. When they got to the river, as they were walking along, the man took his

*Grinnell, Pawnee Hero Stories, pp. 161-170.

knife from its sheath, and caught the boy by the shoulder, and stabbed him quickly, and cut him open. When the boy was dead, he threw the body into the river, and then went back to the village. When he got there, he went into his lodge and sat down. After a time he said to his wife, "Where is the boy?" The woman said, "He went out with you, when you went over to see the horses." The man answered, "No; I went out to where the horses are feeding, and looked at them, but he did not go with me."

The man went out, and looked for the boy all through the village, but he could not find him. At night when the boy did not come home, they began to get frightened, and for two days they hunted for the boy, and at last they got the old crier to call out for him from the top of the lodge, and ask if any one had seen him, but none of the people knew what had become of the boy. Now the mother was mourning, and the father pretended to feel very badly. They could not find the boy; and soon after this the tribe started on the summer hunt, and the father and mother went with them. The village made a good hunt, killing plenty of buffalo, and made much dried meat.

After the boy had been thrown into the river, he floated down with the current, sometimes turning over and over in the swift water, and sometimes grounding for a little while on a sand bar, and then being floated off again, and being carried further down. At length he came near to the place where the

whirlpool is, under the bluff at Pa-hŭk',* where is the lodge of the Nahu'rac [or holy animals]. There were two buzzards sitting on the bluff, just above this place, and as they sat there, one of them stretched out his neck and looked up the river, and after he had looked, he said to the other, "I see a body." Then both the buzzards flew down to where the boy was floating in the water, and got down under him, and raised him on their backs, and lifted him up out of the water, and flew up to the bluff, carrying the boy on their backs, and placed him on the ground on top of the bluff over the big cave, which is the home of the Nahu'rac. In this lodge were all kinds of animals, and all kinds of birds. There were bears, and mountain lions, and buffalo, and elk, and beaver, and otter, and deer; all kinds of animals, great and small, and all kinds of birds.

There is a little bird, smaller than a pigeon. Its back is blue, and its breast white, and its head is spotted. It flies swiftly over the water, and when it sees a fish, it dives down into the water to catch it. This bird is a servant or a messenger for the Nahu'rac. Such a bird came flying by just as the buzzards put the body on the ground, and he stopped and looked at it. When he saw how it was--for he knew all that had happened--he flew down into the lodge and told the

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*Near Fremont, Nebraska.

Student Sheet

Nahu'rac about the boy. The bird said, "There is a boy up here on the hill. He is dead, and he is poor, and I want to have him brought to life again." Then he told the Nahu'rac all the things that had happened. When the messenger bird had done speaking, the Nahu'rac earnestly counselled together for a long time to decide what should be done, and each one made a speech, giving his opinion about the matter, but they could not make up their minds what ought to be done.

The little bird was coaxing the Nahu'rac, and saying, "Come, now, we want to save his life." But the Nahu'rac could not decide. At last the chief of the Nahu'rac said, "No, messenger, we cannot decide this here. You will have to go to the other council lodges, and see what they say about it." The bird said, "I am going," and flew swiftly out of the lodge and up the river, till he came to the Nahu'rac lodge near the Lone Tree. When he got there, he told them all about the boy, and said that the council at Pa-hŭk' could not decide what should be done. The Nahu'rac here talked, and at last they said, "We cannot decide. The council at Pa-hŭk' must decide." Then the bird went to the lodge on the Loup, and the Nahu'rac there said that they could not decide. Then he went to Kitz-a-witz-ŭk, and to Pa-hūr'; and at each place the Nahu'rac considered and talked about it, and then said, "We cannot decide what shall be done. The council at Pa-hŭk' must decide for themselves."

Student Sheet

At last, after he had visited all the council lodges of the Nahu'rac, the bird flew swiftly back to the lodge at Pa-hŭk', and told them there what the animals at the other lodges had said. In the council of the Nahu'rac at Pa-hŭk', there were four chiefs, who sat there as judges to determine such matters as this, after they had all been talked over, and to decide what should be done. When the messenger bird came back, and told the Nahu'rac what the other councils had said, these judges considered for a time, and then spoke together, and at length the chief of the judges said to the bird, "Now, messenger, we have concluded that we will not decide this question ourselves. You decide it, and say what shall be done."

The messenger was not long in deciding. He did not hesitate. He said, "I want this boy brought back to life." Then all the Nahu'rac stood up, and went to where the boy lay, and stood around him and prayed, and at last the boy breathed once, and then after a little while he breathed again, and at last he came to life and sat up. He looked about and saw all these animals standing around him, and he wondered. He said to himself, "Why, my father stabbed me, and killed me, and now here I am among this great crowd of animals. What does this mean?" He was surprised.

Student Sheet

The Nahu'rac all went back into the lodge, and took the boy with them. When all were seated in the lodge, the four judges talked to each other, and the chief one stood up, and said, "Now, my people, we have brought this boy back to life, but he is poor, and we must do something for him. Let us teach him all we know, and make him one of us." Then the Nahu'rac all made a noise. They were glad. Then they began to sing and they danced. They taught the boy all their secrets, and all their ways. They taught him how to cut a man open and cure him again, and how to shoot an arrow through a man and then cure him, and how to cut a man's tongue out and then to put it back, and how to make well a broken leg, and many other things. After they had done all these things, they said to the boy, "Now we have brought you back to life, and have taught you all these things, so that you are one of us. Now you must stop with us one season. Your people have gone off on the summer hunt. You must stay with us until the autumn. Then you can go back to your people." So the boy stayed with the Nahu'rac in their lodge.

At length the Skidi had returned from the hunt with plenty of dried meat. Soon after this, the Nahu'rac said one day to the boy, "Your people have got back from the hunt. Now you can go back to the village. Go back and get a lot of nice dried meat, and bring it back to us here, and we will have a feast."

Student Sheet

The boy went home to the village. He got there in the night, and went to his father's lodge, and went in. There was a little fire burning in the lodge. It was nearly out, and gave only a little light, but he knew the place where his mother slept. He went up to her, and put out his hand and touched her, and pushed her a little. She awoke, and sat up and looked at him, and he said, "I've come back." When she saw him, and heard him speak, she was very much surprised, and her heart was glad to see her boy again. She called to his father, and he woke up. When he saw the boy he was afraid, for he thought it was a ghost. The boy told them nothing of what had happened, or where he had been. He just said, "I have come back again."

In the morning all the people were surprised to hear that he had come back, and to see him, and they stood around looking at him, and asking him questions, but he said nothing. The next day the people still questioned him, and at last the boy said, "I have been all summer with friends, with people who have been good to me. I should like to take them a present of some nice dried meat, so that we can have a feast." The people said that this was good. They picked out four strong horses, and loaded them with dried meat, the nicest pieces. The boy's father gave some of it, and all the other people brought pieces and put them on the horses, until they had big loads. They sent two young men with the boy, to help him

load and drive the horses, and they started to go to the Nahu'rac lodge at Pa-hŭk'.

When they had come pretty near the place, the boy sent the young men back to the village, and he went on alone, driving the pack-horses before him. When he reached the home of the Nahu'rac, he unloaded the horses, and turned them loose, and then went into the lodge. When he went in, and when the Nahu'rac saw him, they all made a hissing noise. They were glad to see him. The boy brought into the lodge all the dried meat, and they had a great feast. After the feast they had a doctors' dance, and the boy was made a doctor, and again was taught all that the Nahu'rac knew. After that he could do many wonderful things. He could sometimes go to a man that had been dead for a day, and then bring him back to life.

No one ever knew what the father had done, for the boy never told any one. He knew that he could never have learned all these wonderful things unless his father had sacrificed him.

Student Sheet

Reading Questions

1. Why do you think that the messenger had to talk to all five animal lodges? How are these like the five Pawnee villages in the Creation Story?
2. How is the story like/different from the Abraham story in the Bible?
3. Why do you think the boy had power to bring people back to life?
4. Can you imagine how the Pawnee pictured the Pahuk sacred place near Fremont on the Platte in their imaginations?

II. PAWNEE STORIES AND STORY-TELLING: TEACHER MATERIAL

> Most Native American story-telling is done for a specific purpose--usually of a historical or moral viewpoint, although there is always the element of entertainment. Since the Pawnee society is based on an oral tradition, the stories were of significance to all members, regardless of age, in the tribe.
>
> There is no such concept in Indian stories of children's stories. The stories are told to people of all ages, over and over each year. The levels of understanding are attained through the maturity of the individual. The stories had meanings that a child may grasp at the varying stages of his or her development and may come to fully understand only with the passage of time and an ever-growing experience of life. [American Indian Authors for Young Children, introduction].

> It should be clear that the story-telling session was not a mere leisure pastime. Through it was transmitted history, climatology, theology, the logistics of war, topography, and many other important facets of Pawnee knowledge. Such a session was an invaluable preamble to setting out on the winter hunt.[8]

Plains Indian stories were usually told only after the first frost because that is when the snakes are in the ground. It is also just about the only time of year that there is time to get together for a purely social gathering. It is between harvest season and the winter buffalo hunt.

There are some obvious differences in Native American literature from the type of stories children are accustomed to hearing. The story line is not developed with a plot, conflict, and then a climax in which all is resolved. In

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[8]Weltfish, Lost Universe, p. 436.

Indian literature or stories, the story moves along at a more even pace throughout, then comes to an end without much concentrated action at one certain point. The setting is usually tribal, rather than individual. The emphasis is not on individual achievement or cunning, but rather socialization and service. In the child-rearing process there is very little or no physical punishment. Pressure to conform properly is applied through teasing and story-telling.

There are several levels upon which students may experience these stories. The teacher can read the story to the students. The student can read the story silently to himself. The student can read the story aloud, or in a group taking turns. A storyteller could tell the story on videotape. Or a storyteller could come to the classroom and tell a story. Also, the teacher could become familiar enough with the story to creatively represent it to the class, maybe with visual aids of some sort. Each way of experiencing the story has its advantages. It will be up to the individual teacher to determine the depth of experience for his/her students.

Story-telling is, indeed, an art form, one which has been neglected and almost lost in present times. The use of the videotaped materials helps revive this art form and makes us appreciate its value once again.

A. HERO STORIES

Rationale:

Hero Stories are an important agent in the transmission of values of the Pawnee. The courage and bravery, philosophy, wisdom or plain decency glorified in these stories would encourage others to act in the same manner. The concepts to stress with the students are how hearing these stories could shape others' behavior and an understanding of what the Pawnee values were.

Materials:

Copies of the stories for students:

"Lone Chief"

"Little Warrior's Counsel"

Art paper and media

Paper and pencil

Procedure:

1. Have the students listen to, or read, the Hero Stories.
2. Have the students make a list of questions you would ask a classmate to find out if he/she remembers details of the story.
3. Have the class list the qualities that made this person a hero in the eyes of his people.
4. Have the children write a short story or paragraph about themselves portraying one of these heroic qualities in a contemporary situation.

5. Have the children illustrate a personal mental picture of one of the characters in the story.
6. Have the children re-write one of the stories from an opposite viewpoint. (Example: "Little Warrior's Counsel" as told by a Ute brave who did not wish to surrender.)
7. Have the children compare and contrast one of these heroes to a contemporary hero from television, comic books, biographies, etc.
8. Have the class explore whether this is a fanciful or realistic story, and what makes it so.

Student Sheet:
Hero Stories

LONE CHIEF*

[Skur'-ar-a Le'-shar]

Lone Chief was the son of the chief of the Kit-ke-hahk'i band. His father died when the boy was very young, less than a year old. Until he was old enough to go to war, his mother had supported him by farming--raising corn, beans and pumpkins. She taught the boy many things, and advised him how to live and how to act so that he might be successful. She used to say to him,"You must trust always in Ti-ra'-wa. He made us, and through him we live. When you grow up, you must be a man. Be brave, and face whatever danger may meet you. Do not forget, when you look back to your young days, that I have raised you, and always supported you. You had no father to do it. Your father was a chief, but you must not think of that. Because he was a chief, it does not follow that you will be one. It is not the man who stays in the lodge that becomes great; it is the man who works, who sweats, who is always tired from going on the warpath."

Much good advice his mother gave him. She said, "When you get to be a man, remember that it is his ambition that makes the man. If you go on the warpath, do not turn around when you have gone part way, but go on as far as you were going,

*Grinnell, Pawnee Hero Stories, pp. 45-66.

and then come back. If I should live to see you become a man, I want you to become a great man. I want you to think about the hard times we have been through. Take pity on people who are poor, because we have been poor, and people have taken pity on us. If I live to see you a man, and to go off on the warpath, I would not cry if I were to hear that you had been killed in battle. That is what makes a man: to fight and to be brave. I should be sorry to see you die from sickness. If you are killed, I would rather have you die in the open air, so that the birds of the air will eat your flesh, and the wind will breathe on you and blow over your bones. It is better to be killed in the open air than to be smothered in the earth. Love your friend and never desert him. If you see him surrounded by the enemy, do not run away. Go to him, and if you cannot save him, be killed together, and let your bones lie side by side. Be killed on a hill; high up. Your grandfather said it is not manly to be killed in a hollow. It is not a man who is talking to you, advising you. Heed my words, even if I am a woman."

The boy listened to these words, and he did not forget them.

II.

In the year 1867 he enlisted in the Pawnee Scouts under Major Frank North, and served in L. H. North's company. He

Student Sheet

was always a good soldier, ready, willing and brave. At a fight near the Cheyenne Pass in 1867, he counted coup* on a woman and a man, Arapahoes who had stolen some horses at Fort Laramie.

At this time the boy's name was Wi-ti-ti le-shar-uspi, Running Chief. After he came back from this scout, he went on a war party of which Left Hand was the leader, and they went to the Osage country. He was no longer a servant, but a scout, a leading man in the party, one of those who went ahead as spies. He had good judgment and understood his duties. When they came to the Osage country, he was selected as one of the leaders of a small branch party to steal horses. His party took thirty head of horses. In the Osage country the young men were not allowed to take all the horses they could. On account of the few fords where they could cross the streams, they could not take a big herd, but only what they could ride and lead, and at the same time go fast. Across one river there was only one rocky ford, and over another stream with deep banks there was only one rocky ford where they could cross. Because they did not know this, in former times many Pawnees had been caught and killed in the Osage country. So now they took but few horses at a time, because these rivers were very deep and no one could cross them except at these rock fords. Out of the horses taken at this time Running Chief obtained one of the best and fastest ever known among the Pawnees--a cream-colored horse, long famous

*Counted coup--touched the body of an enemy without hurting him or getting hurt.

in the tribe. For his skillful leadership of this party he was given much credit.

After returning home--the same year--he led a party to go off on the warpath to the Cheyennes. He found a camp on the headwaters of the North Canadian, and his party took seven horses, but these horses looked thin and rough, and he was not satisfied with them; he was ashamed to go home with only these. He told his party to take them home, but that he was going off by himself to get some better ones. He had with him a friend, with whom he had grown up, and whom he loved. This young man was like a brother to Running Chief. These two went off together, and went to the Osage camp, and staid about it for three nights, and then took five horses, the best in the camp. They took them back to the village. It was customary for the leading man in a party to make a sacrifice to Ti-ra'-wa. Running Chief did this, giving one horse to the chief priest. This sacrifice promoted him to be a warrior.

III.

The next year he led a party again to the Osage country. He took some horses and brought them home. This same year (1868) a party started south. He was not the leader, but he went with them. They went to the Wichita, Comanche and Kiowa villages--they were all camped together--stole some horses and

started back with them. Before they had gone very far Running Chief stopped and said he was going back. His friend was with the party, and when he found that Running Chief had resolved to go back he said, "I will stop here with you."

The two went back toward the village that they had just left, and climbed a hill that stood near it, and hid themselves there. They waited, watching, for they had not decided what they would do. The next day in the afternoon they began to get hungry, and they began to talk together. Running Chief said to his friend, "My brother, are you poor in your mind?* Do you feel like doing some great thing--something that is very dangerous?"

His friend answered at once, "Yes, I am poor. I am ready. Why do you ask me?"

Running Chief thought a little while before he answered, and as he thought, all the pain and suffering of his life seemed to rise up before him, so that he could see it. He remembered how he had been a poor boy, supported by his mother, and all that they two had suffered together while he was yet a child. He remembered how his sister had been killed when he was a boy only ten years old, and how he had mourned for her, when her husband, who was jealous of her, had shot her through the body with an arrow and killed her. She was the only sister he had, and he had loved her. He felt that

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*Poor in mind; i.e., despondent, unhappy, miserable.

Student Sheet

he was poor now, and that there was no hope of anything better for him, and he did not want to live any longer. After he had thought of all these things he said to his friend, "My life is not worth anything to me;" and then he told him of his bad feelings. Finally he said, "Now you go off and leave me here alone. I am tired of living, but you go home. You have relations who would mourn for you. I do not want you to lose your life on my account."

His friend answered him, "I will not go away from you. We have grown up together, and I will stick to you. Wherever you go I will go, and whatever you do I will do."

Then Running Chief meditated for a long time. He had not made up his mind what to do. He thought to himself, "This, my friend, will stay with me. I do not want to be the cause of his death." So he considered. Finally he said to his friend, "If I shall make up my mind to go to some place where there is great danger, I shall go."

His friend said, "I will go with you."

Running Chief thought again, and at last he said, "On account of my feelings I have decided to go into the camp of my enemies, and be eaten by their dogs."

The other man said, "Whatever you have determined on I also will do."

Student Sheet

IV.

Then they jumped up out of the hole they were hiding in, and tied up their waists, and prepared to start. They were not very far from a trail which connected two villages, along which persons kept passing, and the Indians of these villages were all about them. When they jumped up to go toward the trail, they saw four or five persons passing at a little distance. When they saw these people, Running Chief called out to them, "High---eigh," and made motions for them to come to him. He wanted to show his strong will, and that on account of his bad feelings he wished to have his troubles ended right there. He called to them twice, and each time the Indians stopped and looked at the Pawnees, and then went on. They did not know who it was that was calling them; perhaps they thought the Pawnees were two squaws.

The two young men went out to the trail and followed these persons toward the village. They went over a little hill, and as soon as they had come to the top and looked over it, they saw the village. On this side of it, and nearest to them were three lodges. At the foot of the hill was a river, which they must cross to come to these three lodges. When they came to the river, the friend asked, "Shall we take off our moccasins and leggings to cross?" Running Chief replied, "Why should I take off my moccasions and leggings when I know

that my life is just going over a precipice? Let us go in as we are." So they crossed with moccasins and leggings on. The river was only half-leg deep.

Just as they reached the further bank, all on a sudden, it came over Running Chief what they were doing--that they were going to certain death. All his courage seemed to leave him, and he felt as if he had no bones in his body. Then for a moment he faltered; but he could not give up now. He felt that if he was a man he must go forward; he could not turn back. He stopped for an instant; and his friend looked at him, and said, "Come, let us hurry on. We are near the lodges." He stepped forward then, but his feet seemed to be heavy and to drag on the ground. He walked as if he were asleep.

There was no one about near at hand, and as they went forward Running Chief prayed with all his mind to Ti-ra'-wa that no one might come until they had reached the lodge, and had got inside. When they had got to within about one hundred yards of the lodge, a little boy came out, and began to play around the door, and when they were about fifty yards from him he saw them. As soon as he looked at them, he knew that they did not belong to the camp, and he gave a kind of a scream and darted into the lodge, but no one came out. The people within paid no attention to the boy. As they walked toward the lodges Running Chief seemed not to know where he

was, but to be walking in a dream. He thought of nothing except his longing to get to this lodge.

They went to the largest of the three lodges. Running Chief raised the door and put his head in, and as he did so, it seemed as if his breath stopped. He went in and sat down far back in the lodge, opposite the entrance, and though his breath was stopped, his heart was beating like a drum. His friend had followed him in, and sat down beside him. Both had their bows in their hands, strung, and a sheaf of arrows.

When they entered the lodge, the man who was lying down at the back of the lodge uttered a loud exclamation, "Woof," and then seemed struck dumb. A plate of corn mush had just been handed him, but he did not take it, and it sat there on the ground by him. One woman was just raising a buffalo horn spoon of mush to her mouth, but her hand stopped before reaching it, and she stared at them, holding the mush before her face. Another woman was ladling some mush into a plate, and she held the plate in one hand and the ladle above it, and looked at them without moving. They all seemed turned into stone.

As the two Pawnees sat there, Running Chief's breath suddenly came back to him. Before it had all been dark about him, as if he had been asleep; but now the clouds had cleared away, and he could see the road ahead of him. Now he felt a man, and brave. As he looked around him, and saw the man lying motionless, and one woman just ready to take a mouthful,

and the other woman with the ladle held over the dish, he perceived that they could not move, they were so astonished.

At length the Wichita had come to his senses. He drew a long breath, and sat up, and for a while looked at the two Pawnees. Then he made some sign to them which they did not understand, but they guessed that he was trying to ask who they were. Running Chief struck his breast, and said, "Pi-ta'-da" (Pawnee). As soon as the Wichita heard that he caught his breath, and heaved a long sigh. He did not know what to think of two Pawnees coming into his lodge. He could not think what it meant. He drew a long breath. He did not touch his plate of food, but motioned a woman to take it away. Presently he called to some one in the neighboring lodge. He was answered, and in a moment a man came in. He called again, and another entered, and the three looked for a long time at the two Pawnees. These were sitting motionless, but watching like two wildcats to see what was going to happen. Each had his bow and arrows by his side, and his knife inside his robe. At length the owner of the lodge spoke, and one of the men went out, and after a little they heard the sound of horses' hoofs coming, and they supposed some one was riding up. Every now and then Running Chief would touch his friend's knee with his own, as if to say, "Watch."

The owner of the lodge made a sign and pointed to the east and said "Capitan."* At the same time he was dressing

*A Spanish word meaning chief.

Student Sheet

himself up, putting on a pair of officer's trousers and a uniform coat. Meantime the Pawnees heard the rattle of one saddle, and then of another. The Wichita chief put on his blanket, and his pistol belt around it, and then made signs for them to go out. He led the way, and the Pawnees followed. As they went, Running Chief touched his friend, as if to say, "Watch. They may shoot us as we go out." But when they looked out of the lodge, the Wichita was walking toward the horses, so there was no danger. He mounted a horse, and signed to Running Chief to get up behind him. Another man mounted the other horse, and the friend got up behind him.

As they rode toward the main village, it came into the mind of Running Chief to kill the man he was riding behind, and to ride away. There was where he had to fight his hardest battle. He was tempted to kill this man in front of him, but he was not overpowered by this temptation. He overcame it. He thought that perhaps he might be mounted on a poor horse, and even if he did kill this man and his friend the other, they might be on slow horses and be caught at once. Every little while he would look at his friend and roll his eyes, as if to say, "Watch on your side and I will watch on mine."

As they came near to the village, the Wichita warrior called out, and began to sing a song, and all at once the village was in an uproar. The men, women and children seemed to start up out of the ground, and the lodges poured forth their inmates. Running Chief felt that he was in danger, but

he knew that he was not in as much danger as the man before him. He could take the pistol out of the belt that he had hold of and kill him, or he could use his own knife. The Wichita knew that he was in danger. He knew that he was in the power of the enemy.

After the Wichita had called out to the people that they had enemies with them, he kept on talking, saying, "Keep quiet. Do not do anything. Wait. Keep away from me and be still. I am in danger." They would not have listened to him, if it had not been that he was a leading man, and a brave warrior. The riders came to the largest lodge, which stood in the middle of the village. Here they stopped. When Running Chief got off the horse, he held tightly the belt of the Wichita, who dismounted; and they went together into the lodge of the Head Chief, and the others followed and went in, and all sat down opposite the door. All this time there was a hubbub outside. People were flying from their lodges to that of the Head Chief, and lifting up the edge of the lodge, and peeping under it at the Pawnees. They chattered to each other, and called out to those who were coming; all was noise and confusion.

V.

The under chiefs came in one by one, until all were present. Then one of them made a speech, saying that it would be best to leave everything to the Head Chief, and that he

should decide what ought to be done with these enemies. Then it was silent for a time, while the Chief was making up his mind what should be done; and during this silence Running Chief felt a touch on his shoulder, and looked behind him, and there was handed to him under the edge of the lodge a dish of meat. He took it and began to eat, and his companion also ate with him. After he had eaten a few mouthfuls, he took his arrows, which he had held in his hand, and put them in his quiver, and unstrung his bow and laid it aside, and his friend did the same.

Then the Chief stood up and spoke to those sitting there and said, "What can I do? They have eaten of my food. I cannot make war on people who have been eating with me." While he was saying this, Running Chief was again touched on the shoulder, and some one handed him a cup of water, and he drank; and the Chief, as he saw this, added, "and have also drunk of my water." He then turned and called to a certain man, who could speak Pawnee, and told him to ask these men if they were on the warpath. He asked them, "Are you on the warpath?" and they replied, "Yes, we are on the warpath."

Then said he, "What are you here for?"

Running Chief answered, "You have plenty of dogs. I am here that my body may be eaten by them."

When the Wichitas heard this they all made a sound, Ah-h-h! for they were surprised at his bravery. The Chief

asked him, "Do you know anything about the horses that were missed last night?"

He said, "Yes."

"Where are they?" said the Head Chief.

Running Chief replied, "The party have gone off with them--Pawnees."

"Were you with them?"

"Yes, I was with them, and I stopped behind on purpose to come into your village."

The Head Chief then turned to the others and talked for a little while. He said, "See what a brave man this is. He had resolved to die. But he shall not die, because he has eaten our food and drunk of our water. Although we are enemies of this man's tribe, yet we are the same people with them, who have been apart for a long time. I cannot help it; my heart is touched by his talk and by their bravery. By their bravery they are safe." And all the Wichitas said "Waugh."

Then the Head Chief through the interpreter talked to Running Chief. He said, "Are you a chief?"

Running Chief replied, "No, I am not a chief; I am like a dog; I am poor."

The Head Chief said to him, "By your bravery you have saved yourselves. You shall have the road to your home made white before you. Let there not be one blood spot on it." Then he turned to those who were sitting about the lodge and said, "Now, my young men, do something for them."

Student Sheet

A young man named Crazy Wolf stood up and spoke; and when he had finished, the interpreter said, "That man has given you a black horse, the best that he has."

Another young man on the other side of the lodge spoke, and the interpreter said, "He has given you a roan horse, the best that he has." Then all the Wichitas began to speak at once, and before they knew it, the Pawnees had ten head of horses, and robes and blankets, saddles, bridles, shields, spears and moccasins--many beautiful presents. So they were well provided.

The Head Chief again stood up and talked to the assembly, praising these Pawnees; and he stepped over to Running Chief and shook hands with him, and when he did so, Running Chief stood up and put his arms around the Chief and pressed him to his breast, and the Chief did the same to him, and when Running Chief had his arms around the Chief, the Chief trembled, and came near to crying. The Chief embraced the other Pawnee, and looked him in the face and said, "What brave men you are!"

The friend said, "What my friend stepped, that I stepped; I trod in his footprints; I had one mind with him."

As the Chief stepped back to his place he spoke through the interpreter, "Now you have eaten of my food and drunk of my water. Everything that I have is yours. My women and my children are yours. You are not a chief, but you are a chief."*

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*You are not a chief, but you have made yourself a chief by your great qualities.

Student Sheet

Then he spoke to the crowd and they all went away, leaving only the principal men in the lodge.

That afternoon the Pawnees were feasted everywhere, and had to eat till they were almost dead; and as they went about, all of their former sadness seemed to be swept away, and Running Chief felt like crying for joy.

While they were feasting, the man who had given the black horse went out, and caught it up, and painted it handsomely, and rode into the village, and put on it a silver bridle, and eagle feathers in its mane and tail, and when Running Chief was going from one lodge to another he met him, and jumped off the horse and said, "Brother, ride this." He gave him also a shield and a spear.

These Pawnees staid two months with the Wichitas, and all their troubles seemed at an end. At length Running Chief called a council of the chiefs, and told them that now he wished to make ready to go home to his village. He thanked them for all that they had done for him, and said that now he would go. The chiefs said, "It is well. We are glad that you have been with us and visited us. Take the good news back to your tribe. Tell them that we are one people, though long separated. Let the road between our villages be made white. Let it no more show any spots of blood."

Running Chief thanked them and said, "I will go and take the good news to my people. I shall show them the presents

you have made us, and tell them how well we have been treated. It may be that some of the chiefs of my tribe will wish to come down to visit you, as I have done." The Head Chief said, "Can I rely on your words, that I shall be visited?" Running Chief replied, "You can rely on them if I have to come alone to visit you again." The Chief got up and put his arms about him, and said, "I want to be visited. Let there be no more war between us. We are brothers; let us always be brothers." Then they gave him many more presents, and packed his horses, and six braves offered to go with him through the Cheyenne country. They went through in the night. Running Chief said afterward, "I could have stolen a lot of horses from the Cheyennes, but I thought, I will be coming back through this country and it is better not."

At the Pawnee village these two young men had been mourned by their relations as lost or dead. It was in the spring (March, 1869) when they reached home, and there was joy in the tribe when they came in with the presents. Running Chief was praised, and so was his friend. Both had been brave and had done great things.

Now Running Chief's name was changed from Wi-ti-ti le-shar'-uspi to Sku'r-ar-a le-shar (Lone Chief).

VI.

The following summer in August, at the close of the summer hunt, three hundred Pawnees, old men and young, under

the leadership of Lone Chief, visited the Wichitas, who received them well, and gave them many horses. Lone Chief was not satisfied with the peace that he had made with the Wichitas. He also visited the Kiowas, and made peace, and was given by them eight fine horses. He also led his party to the Comanches, and visited them, and got many presents. In the fall the Pawnees returned to their village. Many of them fell sick on the way, and some died.

In the winter of 1869-70 Lone Chief and his friend led a war party against the Cheyennes. They took six hundred head of horses. The Cheyennes now tell us that in the seventy-five lodges of that camp there was not left a hoof. All night and all next day they ran the herd. Then Lone Chief said, "Let us not run the horses any longer, they will not come after us; they are afoot." When the party got on the north side of the Republican, on the table lands, a terrible storm of snow and wind came upon them, and they were nearly lost. For three days and three nights they lay in the storm. All were frozen, some losing toes and fingers. They survived, however, and brought in all their horses. Again Lone Chief sacrificed to Ti-ra'-wa. A second sacrifice is very unusual and a notable event.

Student Sheet

READING AND DISCUSSION QUESTIONS

1. Consider the pictures of despair, fear, death, bravery and hospitality set forth in the story.
2. Consider how what happens in this story is like--or different from--what happens in the Peace Pipe Ceremony.

Student Sheet

LITTLE WARRIOR'S COUNSEL.*

In the year 1879, at the time of the Ute outbreak, after Major Thornburgh's command had been annihilated, Little Warrior was employed as a scout for the troops. On the headwaters of the Arkansas River he was one day scouting in advance of the command, in company with four white soldiers and four Indian scouts. One day, the party saw far off on the prairie an Indian, who showed a white flag, and came toward them. When he had come near to them, the soldiers proposed to kill him, and report that he was a Ute, one of the Indians that they were looking for. But Little Warrior said, "No. He has a white flag up, and it may be that he is carrying a dispatch, or, perhaps, he is a white man disguised as an Indian."

When the man had come close to them, they saw that he was dressed like a Comanche; he did not have the bristling fringe of hair over the forehead that the Utes wear, and his side locks were unbraided. Little Warrior asked him, by signs, if he was alone, to which he replied in the same language that he was alone. Then Little Warrior inquired who he was. The stranger made the sign for Comanche--a friendly tribe.

They took him into the camp, and after a while Little Warrior began to talk to him in Comanche. He could not understand a word of it.

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*Grinnell, Pawnee Hero Stories, pp. 79-81.

Student Sheet

Then the Pawnee said to him, "My friend, you are a Ute." The stranger acknowledged that he was.

Then Little Warrior talked to him, and gave him much good advice. He said, "My friend, you and I have the same skin, and what I tell you now is for your good. I speak to you as a friend, and what I say to you now is so that you may save your women and your children. It is of no use for you to try to fight the white people. I have been among them, and I know how many they are. They are like the grass. Even if you were to kill a hundred it would be nothing. It would be like burning up a few handfuls of prairie grass. There would be just as many left. If you try to fight them they will hunt you like a ghost. Wherever you go they will follow after you, and you will get no rest. The soldiers will be continually on your tracks. Even if you were to go up on top of a high mountain, where there was nothing but rocks, and where no one else could come, the soldiers would follow you, and get around you, and wait, and wait, even for fifty years. They would have plenty to eat, and they could wait until after you were dead. There is one white man who is the chief of all this country, and what he says must be done. It is no use to fight him.

"Now if you are wise you will go out and get all your people, and bring them in, on to the reservation, and give yourself up. It will be better for you in the end. I speak to you as a friend, because we are both the same color, and I hope that you will listen to my words."

Student Sheet

The Ute said, "My friend, your words are good, and I thank you for the friendly advice you have given me. I will follow it and will agree to go away and bring in my people."

Little Warrior said, "How do you make a promise?"

The Ute said, "By raising the right hand to one above."

Little Warrior said, "That is the custom also among my people."

The Ute raised his hand and made the promise.

After he had been detained two or three weeks, he was allowed to go, and about a month afterward, he brought in the band of which he was chief, and surrendered. Through his influence afterward, the whole tribe came in and gave themselves up. He was grateful to Little Warrior for what he had done for him and told him that if he ever came back into his country he would give him many ponies.

Student Sheet

STUDENT STUDY QUESTIONS FOR "LITTLE WARRIOR'S COUNSEL"

1. How did the person telling the story feel about Little Warrior? How can you tell?
2. What advantages would the Utes experience by surrendering? What disadvantages?
3. What advantages would the Pawnee Scouts experience by having the Utes surrender?
4. According to Little Warrior's statements in the story, why did he decide to become a Scout for the U. S. Army?
5. Every historical event has two sides to it. If this were written by a Ute brave who did not wish to surrender, how would he tell the story about Little Warrior?

B. ANIMAL STORIES: TEACHER MATERIAL

Rationale:

These stories are the ones concerned directly with the encounters of animals. They offer a further explanation of the Nahurac and show the human qualities each type of animal represents.

Coyote is one of the major characters in these stories. The reason the stories are told only after the first frost when the snakes are in the ground is that the Coyote-Star is early visible in the eastern horizon, and not liking to be talked about, directs the Snake-Star to tell the snakes of those who talk about him that they may bite him.

Materials:

Student copies of the stories:

"The Snake Brother"

"Mosquitoes"

Videotape of Garland Blaine telling Rattlesnake story

Procedure:

A. Have students listen to, or read, the Animal Stories.

B. Have a student re-tell one of the stories to a group of four classmates. Afterwards, they can say what more they remembered about that particular story.

C. Have students draw a diagram of the action of the story or a particular event in one of the stories.

D. Have students make a list of the ideas being taught to young people through the use of this story.

E. Ask students to compare and contrast this story to one of Aesop's Fables.

F. Have students illustrate and describe a Nahurac council meeting, using the characteristics which have been attributed to each animal. (Buffalo--most sacred; bear--invulnerability; beaver--wisdom and power; wolf--craft; birds of prey--courage, fierceness, success in war; deer--fleetness.)

G. Ask students to consider these questions:

1. Why have the Coyote as a character?
2. What characteristics does he display?

Student Sheet

THE SNAKE BROTHER*

One time, long ago, a big party of Pawnees went on the warpath down to the south. They could find no enemies anywhere, and they went a long way south. In this party were two brothers, poor boys, and one day as they were traveling along, apart from the others, in a piece of woods where it was very thick, they got lost. When they found that they were lost, they tried to go back to the camp, but they could not find the others, and at last gave up looking for them and started to go back north to their home. They had no food with them, and were looking about for something to kill, so that they might eat. As they were going along, they came upon a dead buffalo that had been killed some time, and there was nothing of it left but the bones, so they took some of the marrow bones, and carried them along with them, until they made a camp.

Not far beyond here they stopped to rest. There was a tree growing near where they stopped, and as they looked up into it, they saw a squirrel run up the tree. One of the brothers caught up his bow and arrows, and the other said, "Oh, kill him, kill him, quick." The boy shot and killed it, and they skinned it, and roasted it over the fire. While they were cooking it the elder brother said, "I wonder if it is good to eat the marrow and the squirrel together."

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*Grinnell, Pawnee Hero Stories, pp. 172-181.

Student Sheet

The younger said, "No, it is not good to do so. This is not real meat.*" The elder thought the two kinds of food would be good together, and they disputed about this for some time. The elder brother kept coaxing the younger to eat the squirrel and the marrow together, but the younger said, "Oh, brother, I do not like to do this. To me it does not seem good. But if you wish to do it, why don't you?" The elder said, "I think I will do so"; and he did so, taking a bite of squirrel, and then a bite of marrow. He said, "It is nice, you had better take some." But the younger brother would not. He ate only the marrow. After they had eaten they did not go on further, but slept there.

About the middle of the night, the elder brother felt a noise in his feet, and he sat up and felt of his legs and feet, and he found that his feet were stuck together, and were beginning to get round, like a snake, and had a rattle on the end of them, and that his legs were round and like the tail of a great big rattlesnake. He reached over, and put his hands on his brother, and shook him, and said to him, "Get up. There is something the matter with me." The younger brother woke up, and felt of his brother, and found how it was; as if he was changing into a snake, beginning at his feet. When he saw this he felt very badly. Then the older brother began to talk to the younger, and to give him good advice, for he felt very sad.

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*Like buffalo meat, or elk or deer.

Student Sheet

He said, "Now I am going to die, and leave my young brother here alone on this prairie. He is so young, he will not be able to find his way home, and he must die, too. Surely this has happened because I ate the marrow and the squirrel together." While he was talking, the change had moved up to his waist.

After a little while he got more hopeful, and he said, "Now, brother, I know that you will get home safely. I will protect you. I know that I am going to be a snake, and I shall stay right here. You see that hole," and he pointed to a hole in the bank. "When I have changed into a snake, take me in your arms, and carry me over to that hole. I am going to stay there forever. That will be my home, for that is the house of the snakes. When you go back home, you must tell our father and mother how it was, and whenever you want to go on the warpath, take a big party and come down this way, and come right here, to this very place, and you will see me, for I shall be here. Now, brother, when you go back home, some time after you have reached home, I want you to come back all alone; come right here. You know what I told you; do not be afraid of me. I believe this was to happen to me, and I could not help it. After you have once come all alone, then the second time you may bring some others with you, but the first time come alone." So he talked to his brother, and as he spoke the change kept going on. While it was moving up his body, until it got to his head, he was

still like a man in his mind, but all his body was like a great big snake. Then he spoke to his brother, and said, "Now, brother, cover up my head with the robe, and after a little while take it off again." The younger brother did as he was told, and when, after a while, he took the robe off, there he saw an immense snake's head as broad as his two hands. The elder brother had completely changed into a snake.

The young man took the snake in his arms, and carried him over to the hole, and put him on the ground by it. He felt very sad to go away and leave his brother here. Before he started, he spoke good words to the snake, and said, "Now, brother, I am going home, and I ask you to take pity on me, and to protect me. I do not know the country I am going through, and you must take care of me. Do not forget the promises you have made me." After he had spoken he did not wait to see the snake go into the hole, but started on his journey, and went off toward his home.

When he reached the village, he told all these things to his father and his mother. He said to all his relations, "Do not mourn for him. He is alive and he is well. The only trouble is, that he is in the shape of a snake." After he had been home ten days, he told his mother to make for him five pairs of moccasins, that he was going on the warpath for himself. His mother did so, and he stuffed them full of parched corn, and took a little sack of pounded buffalo meat on his back, and started back to see his brother.

Student Sheet

It took him seven days fast traveling to get to where he left the snake. When he had come near the place, he saw there the hole where he had left his brother. He went up close to the hole and began to speak. He said, "Brother, I am here. I have come on the warpath, and I am here to see you. You told me to come, and to come alone. I have done what you bade me, and am here. Now, brother, remember to keep your promises. I want to see you this afternoon."

He stood there a little while, and then there began in the hole a rattling and a rustling and scraping noise, and presently dust began to roll out, and then out of the hole came this great big snake, which was his brother. First came out this great snake, and after him many other large ones came out, and crept all about, but the great snake, his brother, lay just outside the hole. The boy went up to the big snake and took it in his arms, and hugged it, and spoke to it, and the snake put out its tongue, as if it were kissing him. Then the boy put it down on the ground, and all the other snakes came back, and went in the hole, and after them all, last, the big snake went in the hole.

Then the boy left this place, and went on a little further, and about sunset he came to a little creek, and here he lay down and slept. In the night he dreamed of his brother, who spoke to him and said, "Now, brother, I am glad that you have come down to see me, as I told you to. And now I say to you, be brave. Have courage. To-morrow morning

when you awake, dress yourself up as if you were going to fight. Paint your face, put feathers in your head, make yourself ready to fight."

The next morning the boy woke up, and as the snake had told him in the dream, so he did. He painted his face and tied feathers in his head, and dressed himself up for the fight. Then he started on. Pretty soon he came to a little hill, and as he looked over it, he saw people coming toward him; people and many horses. He thought they were Sioux, and when he saw them, he went back a little, to find a place where he could hide. He went back to the little creek where he had slept, and there he sat down in the brush. When he had hidden himself in the brush, he waited; and the people came straight toward where he had hidden himself, and camped just below where he was. After a little while he raised himself up and looked at them, and saw only two persons, and presently he saw that one of them was a woman. He watched for a long time, looking about to see if there were any more, but he could see only these two. Then he considered what he should do. While he was thinking, it came to him what the snake brother had said to him in the night, and then he knew what to do.

He crept slowly along through the brush toward their camp, and when he got close to them, about twenty yards

Student Sheet

distant, he raised up his head and looked. He saw the woman cooking, and there were hanging on a little tree the man's bow and arrows and shield and spear, but the man he could not see. He was lying down asleep somewhere near by. The boy waited and watched. He was excited, and his heart was pounding against his ribs. After a little while, the woman left the fire and walked away toward the horses. Perhaps her husband had said to her, "The horses are going off, you had better go and turn them back." When she went toward the horses, the boy was going to run up to the man and kill him, but before doing so he changed his mind; for he thought, "If I kill him, perhaps the woman will get on a horse, and ride away, driving the other horses with her." So he waited until the woman had come back. When she had returned to the fire, he ran up toward her, and she heard him coming, and ran to wake her husband; but just as she got to him, the boy was by her side. He shot two arrows into the man and killed him and counted coup on him, and captured the woman. He took the whole scalp of his enemy's head.

Then he took the woman and went down to where the horses were, and they got on two of them, and rode back to where his brother, the snake, lived, driving the horses before them. Just before they got to the hole, the boy took his lariat and caught a nice spotted horse and a mule, and tied them up to the tree, and called up the woman, and tied her up against the tree as tight as he could tie her. When he had done this,

he went up to the hole and began to talk. He said, "Oh, my brother, I see now that what you have promised me comes true. I did what you told me. Now here are these two animals and the woman; I give them to you for being good to me. They are yours. I am glad for what you have done for me this day." When he had finished saying this he spoke again, saying, "Now, brother, I want to see you once more. I am going off, and I want to see you before I go." After a little while he heard again the rattling sound in the hole, and saw the dust coming out of it, and then his brother came out of the hole, and then afterward the smaller snakes; and these all went down to the tree and climbed up into it. The tree was thick with them. Then the boy did as he had done before. He went close to the hole, and took his brother up in his arms and hugged him, and the great snake thrust out his tongue, as if kissing him. Then the boy spoke again and said, "Now, brother, I am going away, and I give you these two animals and this woman to keep. They are yours." Then he started for his home, and after a long time he arrived at the village.

After a time, he determined to start off again on the warpath, and this time he took a party with him. He had told the whole tribe what had happened, and how his brother had protected and helped him; and he said to those warriors who were going with him, "Let each one of you take a present with you for my brother; some beads or eagle feathers or some

tobacco as an offering, so that he may help you." They started south to go to the place where his brother lived. When they got there, the young man said to the others, "Now you must, each one of you, give something to my brother. Call him by his kin name, and ask him to help you, and to make you successful; and leave the things before the hole." They did as he said, and when they had made their presents, they went by. They saw nothing, for the brother did not call out the great snake.

Two or three days after they had passed the place, they found a camp of Sioux, and took a lot of horses and killed some of the enemy. Then they went back, and when they came to the snake's home, they took a horse and led it up near the hole and killed it, and gave it to him, and left the scalps at the mouth of the hole as presents to him. When they reached the village, there was great joy and a good time. They had all kinds of dances, for they were glad that the war party had killed some Sioux.

After that another war party started out, and the brother said to them, "Go straight to my brother, and make him a present, and ask him to give you good luck, and you will be successful." And it happened as he had said.

The brother was always fortunate in war. He became a chief and was very rich, having many horses. Ever after that

time, when he took the lead of a war party, all the poor men would come and say, "I want to go with you." They knew that his brother was a snake, and would give him good luck.

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Reading Question: Some think the Snake Brother is a symbol for earth powers or snake star power.* What do you think the Snake Brother means in this story?

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*"Earth power" is the growing power of the earth, its power to make seeds grow. "Snake star power" is the power of lightning and thunder to make things grow.

Student Sheet

MOSQUITOES*

A man decided that he would pray to mosquitoes for help. So he stripped himself of all his clothing, and went into a thick timber near a pond. There the mosquitoes swarmed about him, and bit him so that blood ran down on him. His face was swollen, but he would not lift his hand to kill them. He cried and cried, telling the mosquitoes that he was poor in heart and had come to feed them and for them to give him some power which they might have. He stayed and stayed, expecting some of them to whisper in his ear that they would pity him.

All at once he heard some one shouting, and the voice seemed to come near him. So the man cried louder. The object flew around him and said: "I am chief of these people. We have no power to give to any one. The Father made us to suck blood. So you had better go to the creek, wash, and go home. We can do nothing for you. Go home. We can do nothing for you. Go home, or my people will drink all your blood, and you will die." So the man went home. Mosquitoes can pity nobody.

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Reading Question: The Snake helps and gives gifts to mankind. How are the Snake's values and habits in the previous story like those of the Pawnee? How are the mosquitoes' different?

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*Dorsey, Tradition of the Skidi Pawnee, pp. 278-79.

C. BOY STORIES (ORPHAN)

Rationale:

> 'Boy Stories' [called 'Orphan' or 'Orphanage Boy' stories by the Omaha; cf. John Turner tapes] are told in great numbers by several different tribes. The basis of all these tales is a boy, generally poor and often an orphan, who through the intervention of one of the divine powers arises to a position of honor and renown, and often transmits to his people the mysterious powers which he has obtained through his benevolent friend, some animal or other minor god. In a few instances the parentage of the boy is of a miraculous origin; more often he is a typical neglected outcast from the lowest rank of the social organization. These tales inculcate the belief that no matter how humble or lowly may be the origin of the individual, the path to renown is open to him through certain homely virtues, chief among which are fixity of purpose and a humble spirit.[9]

Materials:

Student copies of:

"The Boy Who Talked With Lightning"

"The Boy and the Wonderful Robe"

"The Boys, the Thunder-bird, and the Water-Monster"

Procedure:

A. Have students listen to, or read, the Boy Stories.

B. Ask students to list the attributes which set this boy apart from normal boys in these stories.

C. Discuss with students: the obstacle which each boy had to overcome; who helped him in a "supernatural" way; why this type of story would be appealing to the common people of the tribe.

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[9]Dorsey, Traditions of the Skidi Pawnee, p. xxiii.

D. Ask students to illustrate one of the supernatural scenes from one of the stories.

E. Discuss: What qualities does each boy demonstrate that made it possible for him to be so blessed? (humility, poverty, moderation, spirituality)

NOTE: See Omaha activities on "Vision Quest" in order to emphasize that area in "The Boy Who Talked to Lightning."

Student Sheet

THE BOY WHO TALKED WITH LIGHTNING*

A long time ago there was a family which prospered and had many children. All at once these people seemed to have ill fortune, for the father and mother died, and the boy had only one sister left.

The boy was poor. He left his sister with one of his aunts and wandered over the country. He made up his mind that if there was any power to be obtained from animals he would try to get it from them by making himself poor in heart. He climbed high hills, and cried until he was very weak. He gave up, then tried along rivers and ponds, but there were no signs of any animals. He went to places where he understood that mysterious human beings dwelt, such as scalped-men and wonderful dwarfs. These mysterious and wonderful beings did not seem to care for him. He was angry; he called the gods names; the animals he called hard names.

One day he climbed a high hill and stayed upon the top for many days. As the boy was lying down he heard the storm coming up. He stood up; then he saw dark clouds coming over him, and gave bad names to the storm, rain, lightning, and wind; for he had been wandering over the land, and the gods in the heavens had refused to listen to his cry. The animal gods had also refused to hear his crying, so he was angry. The storm passed over him, although it thundered over his head,

*Dorsey, Traditions of the Skidi Pawnee, pp. 95-97.

the lightning striking around him. Still he stood there, pleading with the gods in the clouds to kill him.

A few days afterwards another storm came up, and by this time the boy's heart was softened, and he cried hard. He spoke and said: "Whatever you are, Lightning, take pity upon me. I am poor." All at once the boy was struck by Lightning. The people in the bottom had been watching the boy. After the storm the people went up the hill to see the boy; but when they arrived there was no boy. They sought and sought for his body, and at last they found it.

Some wished to take him to the village in order that they might bury him; but one man, who seems to have been related to the boy, came and said: "Let us go and look at him." So the people went, and found him with his face downward. One man said: "Turn him over." They did so, and saw on his face many streaks of red, yellow, blue, and green. The streaks were like lightning. The same colors and streaks were upon his hands. The same man who had spoken before said: "Let us leave him, for he is not killed." So they left him.

When they had left him, the boy saw a man who said: "Well, you now see me; I am that being who makes lightning in the clouds. I am that being whom you wish to see. My face is lightning, as also are my hands. I touched you with my lightning, and I put marks upon your face and hands, as on mine. You can now travel with me in the clouds. When it thunders you must listen, for it is my voice; you can hear me speak."

Student Sheet

So the boy joined the man, and they journeyed far into the heavens, within the clouds. They came back, and Lightning said: "There you are; go home to your people."

The boy seemed to awake. He looked around, but could see nobody. He sat up; he looked at his hands; he saw the different colors, and knew that all he had seen was true. So he went to the village. His sister's home was with his aunt; so he went to this place.

The people all looked at him, for he had been struck by lightning but was not killed. He entered the lodge. Then people began to go into the lodge to see him. He did not have much to say. The people saw the marks upon his face. The man, after that, was known as Thunder-Man.

Thunder-Man was wonderful; he did not stay at his home. Every time a rainstorm came he would sit still, and when it thundered he would make a motion with his head, as much as to say, "Yes, I hear you." Then the man would leave the lodge and would be gone several days. He became a great warrior, but never doctored the people. The witch-people were afraid of him; for they were the ones who had killed his father. The man never touched them.

Another poor boy in the village made friends with Thunder-Man. One day Thunder-Man said to the poor boy: "I know what you want, but I cannot give you power, though I can place you on the hill and call on the Thunders to take pity upon you. But I know your heart is weak, and you will give up." But

the poor boy said: "No, I will go with you, and I will stay where you put me." So the man took the poor boy and placed him upon the hill.

The day was clear, but all at once it became cloudy. It stormed and thundered; lightning flashed all around the boy; he became frightened, stood up, and left the place. Thunder-Man came and stood before him and said: "I knew you would run away. You are not poor, as you thought you were. Lightning, by his thunders, will not speak to you, nor will you understand the thunder. I, myself, will give you a little power." "These paints I give you," he said, "and a rainbow you will draw upon your forehead, so that you will always remember that you became afraid of the Lightning, and that it was I who gave you the rainbow and the picture of it to be upon your forehead."

Of this old Thunder-Man it is related that he used to climb up on the earth lodge and sit on top, his robe turned with the hair side outward. When it thundered he would speak loud, and tell the people what the Thunder said. They used to listen, for there were times when this old man told them that the god wanted the people to sweep out their lodges and to clean the ground outside; that disease was certainly coming. The people always did what the old man said. At other times, in spring or summer, the old man used to tell all the people to take their children to the creek and bathe them, for the gods were to visit them in the clouds.

Student Sheet

This man was a medicine-man. Once, in the dance of the medicine-men, he wished to cause thunder and make the lightning strike, but the other doctors forbade him, for they were afraid he would go beyond the powers given him by Lightning. The old man was also a priest of all the rain bundles.

The poor boy became a great warrior. Thunder-Man died of old age, and always told the people that there would never be any more flood upon earth, for so said the Thunders. The other young man died a few years afterwards, so the people did not know much about him.

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Question: Some critics say that the four lightnings are the lightnings of the four semi-cardinal directions, blue being substituted for black and green for white. Would it make any difference if Thunder Man had been touched by lightning from all four directions?

Student Sheet

THE BOY AND THE WONDERFUL ROBE*

An old woman and her grandson lived all by themselves, close to the thick timber. West of their tipi was the village. Their tipi was built of timber and grass; there was no hide covering. They were very poor; they had hardly anything to eat. The woman used to go through the camp, begging for something to eat.

One day the boy wandered off and was gone for several days. The old woman was mourning for him. The boy returned. He told his grandmother to hang up the bow and arrow. The bow was very much bent; it was more round than is usual for a bow. The boy had four arrows.

Another day the boy went off with his bow and arrows. When he came back he had on a buffalo robe; this was given to him by the man in the south, who had said: "You are not to wrap this robe about you, but you are to use it in a certain way."

In the night the boy had a dream, and he was told what he was to do with the robe. The grandmother was very hungry. So the next day the boy told his dream to his grandmother and she said: "Very well; let us try it." The boy told his grandmother to dig a hole within the tipi, on the east, to bring a post about five feet high, and set it firmly in the ground. The old woman did as she was bid. Then the boy got

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*Dorsey, Traditions of the Skidi Pawnee, pp. 133-37.

the black lariat, put it around the buffalo robe, and tied it to the post that had been erected. He then stretched the robe across the tipi, and told his grandmother to pull it and shake it. All this time he had his bow and arrow, and as the woman was shaking the buffalo robe the boy was running around the fireplace. After a time the buffalo robe showed signs of life, while the old woman was getting frightened and tired, and shrieked for the boy to do something,--turn loose the buffalo or kill it. The boy ran around the fireplace, went up to the buffalo, and shot it under the shoulder, through the heart, so that it dropped dead. He went up and took off the robe, and beneath they found a buffalo. They had made one. So the old woman folded up the robe and put it away. She then got her knife, skinned the buffalo, and took the meat. So they had plenty of meat. The old woman would take pieces of meat off from the buffalo, jerk it, and dry it. When the meat was dry she put it in the parfleche,* so that she had meat stored away. She now dug a hole in the ground, above five or six feet deep. The hole was about a foot and a half in diameter, and small; as she dug down she began to make the hole larger, so that she had a cellar.

Every day the old woman became hungry for fresh meat, so she told the boy that they needed more. Then the boy would take the robe, tie the head to the post, and tell his grandmother to take hold of the tail; she would shake the robe, the boy would run around the fireplace, and after a time the

*parfleche--a carrying case which looked like an envelope.

robe would show signs of life. When the old woman began to scream that there was now a buffalo inside the robe he would run up to it, shoot it, and kill it. They would then skin the buffalo to get the meat.

One day, after they had done this, the old woman was jerking her meat and drying it and the boy was roasting meat on hot coals, when he took the meat off and told the old woman to hide it, for somebody was coming. As soon as the meat had been secreted a person entered the tipi, and it was Many-Claws, or Coyote. As soon as Coyote entered he said: "My sister, I smelled burning meat as I went by your tipi; that is why I came in. It smelled good, for the people in the village yonder are starving; they had nothing to eat, and they told me that they had nothing." So Coyote went off. Every day after that Coyote would come and sit around in the lodge; for he knew that these folk were having meat.

One day Coyote came and the young boy and the old woman were sorry for him, and the boy told his grandmother to roast meat for Coyote. The old woman did so and he ate. He went off. Early the next morning, before daylight, Coyote was there again, and he said: "Sister, shall I gather wood for you and bring water so that you can get breakfast?" The old woman said he might do it. So Coyote brought a lot of wood and water. The woman got up and cooked breakfast.

As soon as Coyote went away the boy told the grandmother that they had better kill a buffalo before Coyote returned.

She said: "Very well." So the boy got the robe, tied the head to the post, and the old woman took hold of the tail. She began to shake the buffalo robe by the tail, and the boy began to run round. The boy ran up and killed the buffalo. Then the old woman took off the robe, and there was a buffalo. She laid away the robe. They skinned the buffalo and cut up the meat. Most of the meat was jerked and put in the cellar; the remaining meat and the bones were secreted in the tipi.

While the old woman was roasting a piece of meat brother Coyote came in. They gave him the meat. He ate the meat. Then he looked around the tipi to see if he could find more meat piled up, for he was now sure that these people kept fresh meat. He looked about, but could see nothing. So he made up his mind that he would return, for he thought that if the boy was away he could influence the old woman. But the boy would not go, and when Coyote returned to the tipi he saw a thigh-bone with meat roasting on the hot coals. He was surprised. He said: "Somewhere these folks must have buffalo." So Coyote told the woman that he now would make his home with her; for all his other relatives had died. He stayed with her. The young man told his grandmother to give some meat to Coyote for him to take home to his people. They gave him meat, and he took it home.

Now Coyote returned and made his home with them. They could not get rid of him long enough to kill another buffalo. So the boy said: "I will now let my uncle know our secret.

Student Sheet

When we were alone we killed the buffalo by ourselves, but now I shall have to change my custom. Give me my moccasins." He put on his moccasins and robe, and went out. When he returned he sat down in the tipi, drew his robe tightly about him, and said: "Grandmother, go out and cry around our tipi, saying that I have gone to the red hills yonder, and that I have seen a young buffalo; then come in, arrange the buffalo hide as usual, and we shall kill." All this time Coyote was sitting at the entrance, shouting, ["Thank you"]! So the old woman tied the head of the robe to the post and got behind it, seized the tail, pulled it, and shook it; the boy ran around, and Coyote jumped, until he had to leave the tipi. The old woman began to scream, while the boy jumped to the buffalo and shot it, killing it. They skinned the buffalo, cut up the meat, and some was given to Coyote to take home. Coyote took the meat, but returned to the boy's tipi, and now made his home with them. Coyote gained flesh, while the other people in the village were starving.

One day the boy told the old woman to go and ask the chief if he might marry one of his daughters. The chief left it to the girls, and the girls asked that the boy come to their tipi. The young man went, and when he reached their tipi one of the older girls said that the youngest should have the boy. So the boy sat down by the youngest girl. The others did not like the boy, for he looked dirty, and they did not wish him to be on their side of the tipi.

Student Sheet

Once the boy came to the girl's tipi, and he knew that his wife was very hungry; he took with him a piece of fat, gave it to the girl, and told her to eat it in the night, and when she should have eaten enough, to lay it away. He also told her that she must not take a great deal at one mouthful, but little bites, and to take her time while eating. Looking at the meat, the girl thought it was a very small piece. She could not get enough. She ate the meat with little bites. Once in a while she would feel the piece and it would be of the same size. So the girl kept the meat and ate it in the nights, while her sisters, father, and mother were starving. One night the boy came with a piece of meat and told the girl to give it to her mother, and bid her eat by night, and when she had had sufficient, to give it to her husband and let him eat.

The other girls were always making fun of the boy and his wife. So the boy took his wife to his grandmother's tipi, and seated her on the south side of the tipi, while he himself sat on the west and the old woman on the northeast. He bade the old woman put a robe about her, while he and the girl did the same thing. A great storm came and blew away their old tipi; after it had blown away, he told the old woman to get the new tipi and put it over the pole. Another storm came. On the west side there seemed to be a knocking on the tipi at the place where his bow and arrows were hung. The wind came into the tipi, went around it, covered up the boy, and then disappeared. The boy sat there with the robe, and on the

robe was a picture of the Sun. On the back of his tipi was also a picture of the Sun. On the poles was hung a sacred bundle, with gourd rattles upon it. This bundle had been made from the bow and arrows that the boy possessed.

The next morning the boy bade his grandmother open the cellar where they had been storing meat, and pile the parfleches with meat on the north side. Then he invited the chief and his warriors to come and eat with him, Crow-Feathers (Coyote) following them. They came. They ate of the meat. Then they returned to their village. The father-in-law and mother-in-law stayed with the boy. Crow-Feathers then went after the other men to bid them come and eat. They came and sat around the tipi. The parfleche was opened, and the meat was cut and handed to the people to eat. They were filled. They went to their homes. Then the women were invited, and they, too, were fed. The girls were invited, and they ate and went home. Then the boys were asked, and they, too, ate, and went home. The chief and his wife went home.

The boy told Crow-Feathers to bid the chief have the Crier make proclamation for all to keep still, and not make any noise, as he desired so to arrange it that they might have food the next day. So Crow-Feathers went and told the chief, and the crier went through the village and told the people to keep still. That night the young man and the old woman took the wonderful robe and went to the north side of the village, where there was thick timber. There they threw

up the robe. The wind rose from the different world quarters. The winds came up, and blew over the bottom through the timber, so that deer, antelope, and other animals were driven into this timbered country. The rats were made to bring their ground beans to this place and bury them. Hog potatoes were put in this ground. The wind kept blowing all night. By daylight the young man and the grandmother went home with their robe.

Now this night Crow-Feathers went to the chief, telling him to come to the young man's tipi. The chief went, and he was told to send for his braves and the crier. The young man told them what to do; that they should surround the bottom, but that his grandmother must cry around the tipi, telling them how to proceed. So Crow-Feathers went with them. They went up to the chief's tipi and were instructed to cry through the village, as the old woman cried around the tipi, telling them how to surround the bottom. So Crow-Feathers went through the village, crying as he went, bidding the people surround the bottom, and take whatever came in their way. If they found a quantity of hog potatoes, the men and women went to the place and surrounded it. They yelled and made noises. They went through the timber as they surrounded the place, and drew closer about the timber. As they went through the men saw deer, antelope, and other game leap from the timber. Some saw buffalo, others saw raccoons in the trees, the women

were digging artichokes and ground beans, and the people slaughtered all kinds of animals. The boy did not have anybody to go out for him, but they brought much game to his tipi. The people had plenty to eat.

In a few days they again did the same thing, and they brought lots of things home to eat. Four times they did this, and the boy stopped and said: "Each one must now hunt his own game; these things that I have given you, which you found in the ground, were given to my grandmother by the Moon. The rest was given to me by the Sun. Now it is upon the ground and in the ground, and let every one hunt these things for himself."

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Reading Questions

1. The grandmother, who is associated with the ground and vegetables and the moon, is probably Mother Earth. Why can she make vegetables? The buffalo?
2. The son is related to the Sun and runs in a circle. Why can he make buffalo and food? What is the meaning of the circular running?
3. What might placing a pole at the east of the lodge where the sun rises mean in producing buffalo from the hide?
4. The dimtiest member of the tribe saves it from starvation. What conclusion is a Pawnee child to draw from the story?

Student Sheet

THE BOYS, THE THUNDERBIRD, AND THE WATER-MONSTER*

There was a camp of Indians, and among them were two boys who were always hunting. They went to a lake and there remained for some time. They did not kill beavers and otters, or any animals that lived in the water. For many months they lived near the lake, eating plums and grapes, and killing small game.

One night they heard strange noises in the lake, and for a long time they listened and watched. They went to sleep, and when they woke found themselves in a lodge of the animals.** These said that they brought them, because they wished them to kill a monster which was in the lake; it was killing the young of all the animals; all the animals had tried to kill the monster and had failed. "Now," said the animals, "we have made for you bows and arrows; put your own aside. We have two otter quivers for you, in which you can put these arrows. The sharp-pointed ones you can use to kill game. The blunt ones you can use if the monster should come your way. Shoot the monster in the mouth, and you will kill him. Now you can go; when you have killed this monster return, and we will teach you something else." The boys took the otter quivers and slung them upon their backs. They stood still, for the animals made a great noise, and the boys did not know anything. When they came to know, they were again upon dry land.

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*Dorsey, Traditions of the Skidi Pawnee, pp. 167-168.

**This is probably a lodge of the Nahurac or holy animals who are in conference here.

Student Sheet

Now the boys lingered about the lake, expecting at any time to see the monster come out. But the monster never showed itself. So the boys left the lake and went toward a high hill, which sloped down to the water. They climbed the hill, and found that the top was flat. It was a small top, for there was a steep bank on the west side, also on the north and south sides. One of the boys went to the edge of the hill and found a rock, and on the rock was a nest, and in the nest were two young thunder-birds. "Come," said the boy, "here are two birds; let us take care of them." So the other boy went and saw the birds. "Let us alone, our brothers," both birds said. So they found worms and grasshoppers for them. Once in a while the mother-bird would come with something to eat and seemed pleased with the boys.

For several days they lingered around the top of the hill. Once they saw a small cloud coming, and were afraid of getting wet. But when the cloud reached them it sprinkled a little, and the cloud passed on down toward the lake, thundering and and lightening. They saw two thunder-birds flying over the clouds, and when the birds opened their mouths it caused thunder; waving their wings made lightning. When the cloud got to the lake it lightened and thunderèd more. The cloud seemed to stand still. But the cloud again moved, and it came to the hill where they were. Now and then the bird came and would look at its young; then it would scream and fly

again into the clouds, causing lightning and thunder. The cloud came nearer, and as it approached they went toward it, and they saw the monster coming.* It was something like a reptile; its tail was still in the lake. The monster did not seem to care for the lightning, for the lightning struck the monster, but seemed not to hurt it. It was climbing slowly, while the mother-bird kept going to its young. All at once the bird cried out and said: "Boys, help me save my young. Save them, and I will give you power to thunder and [lightning] [create]. Have pity on me. The monster seeks my children." So the boys, in their eagerness to help the mother, pulled out their arrows and ran toward the slanting hill, and there they stood and shot at the monster, but the arrows failed to go through it. The bird called again, and one of the boys said: "Brother, the monster is near; pull out the blunt arrow." They both took out their blunt arrows, and as the monster opened its mouth to swallow the young birds they shot the arrows in, so that it burst, flew backward, and fell on its back, dead.

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*Reading Question: The thunder birds represent the thunderstorms and all the creative uses of water. The water monster represents the destructive aspects of water--those which are enemies of man and man's groups, and of animals and their groups. What do you see the boy's conquest of the water monster and his saving of the lives of the young thunder-birds as "meaning" or "hinting?"

Student Sheet

The arrows, as they were shot, grew to huge trees, with roots, so the monster could not move them. The mother-bird flew around the boys with joy, for now its young were safe. The mother-bird kept its promise, and taught the boys its power to thunder and lighten. The boys did not go to the lodge of the animals, for they knew they were happy, and the power they had they thought was enough. They did many wonderful things, but never told the story until once on a time they prayed for rain and it rained. Then they told the story.

Teacher Material: Stories

After you have studied the "hero," "animal" and "boy" stories, as printed up, you may wish to study some stories told by an actual live Pawnee story teller. Turn to the tape and find the stories told by Garland Blaine:

(1) The Little Rattler story.

(2) The explanation of "wolf stories"

(3) The Bear, the Noisy Tree, and the Little Wolf.

(4) The Warriors Who Had Been to the Four Directions: the Turkeys.

(5) The Boy Who Went Across the Water.

Have the children observe (some may even imitate) Mr. Blaine's storytelling technique. Also have them talk about the meanings and uses which these four stories may have had for the Pawnee people.

III. PAWNEE FOOD

Rationale:

Students should gain the following knowledge:

1. That Pawnee food was processed by the people
2. That Pawnee food had to be hunted or grown
3. That Pawnee food was not always plentiful
4. That Pawnee food was not wasted
5. That Pawnee food was used in most Pawnee ceremonies.

Students should be helped to develop the following attitudes:

1. Appreciation of Pawnee food as a diet for Pawnees
2. Curiosity as to food source and value of the food produced by the Pawnee
3. Respect of how Pawnee gathered their food and what the food meant to the Pawnee life
4. Enjoyment of Pawnee food

Students should be helped to develop the following skills:

1. Compare and contrast Pawnee food with their own food
2. Explain with clarity and precision aspects of Pawnee food production and preparation
3. Analyze the meaning of food to the Pawnee.

Content:

1. "The Origins of Corn"
2. Pawnee Agriculture and Food Processing
   a. Time of Planting of the Pawnee Crops
   b. Process of Planting Pawnee Crops
   c. Varieties of Crops
   d. Harvesting of Pawnee Crops
   e. Processing and Cooking of Pawnee Crops

f. Ritual of Planting and Harvesting of Pawnee Crops (optional)
g. Pawnee Buffalo Hunt
h. Butchering of the Buffalo

Activities:

1. Watching videotapes of Garland Blaine
   a. Tape about cooking
   b. Tape about a buffalo hunt

2. Maps
   a. Trace the hunting journey of the Pawnee
   b. Show the camp sites of the Pawnee

3. Seeing slide presentation and discussing aspects dealing with food.

4. Comparing and contrasting Pawnee food with their own

5. Comparing and contrasting food processes

6. Preparing some Pawnee food (optional)

Resources:

1. Print materials
   a. Weltfish, The Lost Universe
   b. Dorsey, Traditions of the Skidi Pawnee

2. Videotapes of Garland Blaine, Slide Presentation

Evaluation:

1. Teacher observation of pupil reaction and feedback

2. Short exams of content

3. Short exams of stories

4. Written reports comparing and contrasting Pawnee food and students' own food

5. Written reports on understanding the importance of food to the Pawnee.

Preparation:

Have the students recall what they learned about Pawnee attitudes toward corn and the planting of corn from the ceremony section. Then have the students read Student Sheet A, which links the discovery of corn to the activities of the child of the First Man and First Woman.

STUDENT SHEET A: "THE ORIGIN OF CORN"*

When we used to live in Nebraska, and in our earth lodges, one night as we sat around the fireplace in our lodge, Irisa, one of the high priests, told this story:__

Nobody knows where we came from, but the old men told us that Tirawa first created a girl, then a boy. They met and then they went together ever after that. They grew to be woman and man. They wandered over the country a long time, until the woman gave birth.

The baby was a boy. The man at this time had a grass lodge, and had bow and arrows. The boy grew fast. As soon as he could walk, the man made a bow and some blunt arrows for the boy. The boy used to play with his bow and arrows about their grass lodge.

One beautiful morning the little fellow went out of the lodge. He saw marks upon the ground. He went in and told his father that he had seen marks upon the ground. The marks were forked. The father and mother never paid any attention to the boy.

The next day the boy went out and saw the same marks upon the ground. He followed the marks, for this time the boy had his bow and arrows. At last he came upon a bird. It was a meadow lark. So the boy shot at the bird. The bird flew away and lighted not far off, so the boy followed it

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*Dorsey, Traditions of the Skidi Pawnee, pp. 20-22.

up, trying to shoot it. At last he shot it, and he went and tried to pick it up, and the bird kept moving on, a little at a time, until night came, when the bird stopped. The boy lay down beside the bird and went to sleep. The next day he followed the bird again. For many days the boy followed the bird on and on. In the nights he lay down by the bird and slept. For many days he followed the bird, trying to catch it; but the bird would move on. At last they came to a steep bank of earth. The bird flew up against it and the boy jumped and fell into a lodge.

The lodge inside was like an earth lodge. There were four men sitting at the west end of the lodge. There was a boy sitting at the entrance, who was a meadow lark. The bird was the errand boy for the four old men. Around the lodge were many parfleches filled with dried buffalo meat. Around the wall were many sacred bundles. On each bundle were dried bladders filled with seeds. The old men called the boy and one of the old men said: "My son, your father and mother came from the heavens; they are not to stay upon the earth very long. Tirawa put us here to watch over you all the time; he gave us all things to give you, so you can go back to your home, and make things that you are to see while you are here. The bird we sent to bring you here; he is our errand boy." So the old man sang many songs, for they had unwrapped one of the bundles hanging upon the wall.

The boy listened and learned the songs. Every day and night the old man taught the boy what he was to do when he went home. Also, he taught him when he should pray, to say: "You, Kurahoos, who sit with your words and songs in the west, help me to have plenty of buffalo and good crops; the buffalo are here, and when you leave us, the buffalo shall follow you; there are very bad people near by, who have been keeping the buffalo from going upon your land."

The boy watched the movements and listened to the sayings of the old men. Once the old men sang all night. By daylight the old men talked to the boy and said: "All you have heard we have told you, for we were commanded by Tirawa to tell you; now you must go. Carry this bundle upon your back; you will find seeds done up in the bundle; you are to make something to dig with; you will get the shoulder-blade from the buffalo, dry it, and tie it to a wooden handle that you shall make. Get the gristle from the neck of the buffalo and tie it to the handle; let it dry in the sun, so that when it becomes hard you can dig into the ground. Then clear a place and dig into the earth and make hills. Put the seeds into the digging, then cover them up." The old men told the boy many things, and at last they said: "Now you must go; our errand boy will take you back, and the buffalo will follow you." So one old man took down one bundle, and said: "This bundle you are to take; we also put this dried meat upon the bundle. As soon as you get to your father's place, open the bundle, sing some of the songs we have taught you, and

after singing, take a piece of meat and some fire, go outside, make a fire, and put the meat upon the fire, so that the smoke will go up to Tirawa, and he will know that we have given the bundle to you as Tirawa commanded us to do." So the bundle with meat upon it was put upon the boy's back, and the errand boy led him out of the lodge. The boy and the errand boy both started to walk. As they went on, the errand boy told the boy to look around. The boy looked around, and he saw many buffalo following them. So the two boys went on and on, until at last they came to the boy's home. The errand boy pointed out the lodge to the boy, and the errand boy turned to go back. The other boy looked and he saw the bird that he had followed, flying away. So the boy went to the lodge and entered.

The father and mother were both glad to see him; they had given up searching for him. The boy had been gone for several years, although it seemed only a few days to him. There had also been born a girl, so that the boy had a sister. The boy told his father where he had been, and was permitted to hang up his bundle.

The next day, the young man untied the bundle and sang the songs he had heard, and also made the meat offering. After the meat offering the boy told his father that the buffalo were coming; that they were to kill the buffalo for their food. The boy also said: "I also have seeds that we are to put in the ground, and they will grow, so that we shall get something to eat."

Student Sheet

The girl grew fast, and the mother gave birth to another boy, and again she gave birth to a girl. So the parents had children. The oldest boy and girl married; so they made another grass lodge. The youngest boy and girl, as they grew up, also married. So the people multiplied. The oldest young man became a high priest. Every spring he would open his bundle and give out the seeds, telling the people how to put them in the ground. In the fall, when the fields had plenty, the people gathered the harvests and took them to the priest, and he kept the seeds until the spring time, then he would distribute the seeds again. For several years this was done, then, at last, seeds were given to all the people, and each was to plant, and keep the seeds when the harvest should be gathered.

Reading Question: Why do you think the Pawnee locate the origin of corn at the beginning of time? Does the fact that corn originally came from a holy bundle prepared by the Sacred Animals help explain the Corn Ceremony and all the planting ceremonies?

B. PAWNEE AGRICULTURE AND FOOD PROCESSING

Time of Planting of the Pawnee Crops: Teacher Guide

Rationale:

The student will gain a knowledge of Pawnee beliefs and procedures in agriculture. This will help clear up some stereotype situations about the Pawnee. The students should be able to understand the Pawnee's agricultural background and compare it with the background of agricultural workers today.

Objective:

To learn when the Pawnee planted their crops.

Materials:

Paper, videotapes, pictures or examples of Pawnee planting their crops.

Activities:

1. After students have read (or heard) Student Sheet B, discuss with the students the idea of when crops should be planted.
2. Have the students write about the time of year they think crops should be planted. Then have them write about the time of year they think the Pawnee planted their crops.
3. Construct a calendar to coincide with the Pawnee's planting time, and make a similar calendar for planting of crops now.

4. Discuss the idea of who makes the decision of when to plant crops in our modern culture, and compare with the Pawnee's beliefs.

[NOTE: If the teacher wishes additional background material, he or she should consult The Lost Universe account of Pawnee corn planting, pp. 115-128.]

Process of Planting of the Pawnee Crops: Teacher Guide

Objective:

To learn how the Pawnee planted their crops.

Materials:

Paper, videotapes, pictures or examples of Pawnee crops

Activities:

1. Discuss with students the idea of planting crops in a field, for today. Discuss with the class the idea of planting crops and how the Pawnee planted their crops.
2. Have students draw a picture of a Pawnee field and a picture of a modern farm field drawn from the child's experience or pictures in National Geographic or a farm magazine.
3. Have the students describe the Pawnee's way of doing a field and how the student sees the field being done now.
4. Watch the videotape describing Pawnees working a field (Garland Blaine videotapes).
5. Compare and contrast the two different styles of how fields are planted.
6. Have students discuss what satisfactions--religious, social, technological--the Pawnee got from their small checkerboarded fields.

[NOTE: For additional background material, see Weltfish, pp. 123-128 and pp. 144-149.]

Varieties of Crops: Teacher Guide

Objective:

To acquire a knowledge of the different kinds or varieties of corn and squashes and pumpkins.

Materials:

Paper, Crayons, pictures of corn, squashes and pumpkins, scissors.

Activities:

1. Discuss the varieties of corn in the stores and varieties of squashes and pumpkins. Show pictures of different kinds of corn, squashes, pumpkins. Show pictures of the different kinds of corn or give a description of the Pawnee crops.
2. Have students draw, color and cut-out the seven different varieties of squashes, pumpkins, eight different varieties of beans, ten different varieties of corn. (See Lost Universe, pp. 145-147).
3. Make a chart showing and contrasting the different varieties of the Pawnee corn, squashes, beans, and pumpkins. Label some of the varieties that are still being harvested.
4. You may be able to order and grow Pawnee corn, beans, and pumpkin from Iowa State College, Ames, Iowa.

Write c/o College of Agriculture, Iowa State College, Ames, Iowa, for prices and seeds.

[NOTE: Charts and pictures of varieties of crops are included in Lost Universe, pp. 144-149.]

STUDENT SHEET B: PLANTING OF THE PAWNEE CROPS*

The corn was the first crop to be planted and then came the beans, squashes, and melons. But before any planting could be done, the Awari or "Ground-Breaking Ceremony" had to be performed. The four special ministers of the Skull bundle of the Wonderful Person kept watch along the creeks for the first leaves to appear on the willows; then they knew the time was right for the ritual. . . .

. . . . .

This was the only Pawnee ceremony in which women played a major role, and the original visionary through whom the ceremony was instituted for the season was also a woman. But the ceremony itself was directed and carried through entirely by the men. Now with the sprouting of the willows it was time.

. . . . .

The ground being ritually prepared, they would begin to plant. Early next morning everybody went into the fields. Men and women pulled up the weeds by hand and occasionally a man would use his axe to remove some sumach that happened to be growing there. All the weeds were burned up on the spot and one could see the smoke of the fires everywhere. Only the sunflower heads were saved, in anticipation of the harvest when they would need fuel for roasting the ears of corn. . . . With everyone cooperating, the entire planting would be done in about six days. . . .

. . . . .

That night, after they had cleared up the fields, they soaked their corn kernels in a pan to be ready for planting next morning. Some people soaked special "medicine" with the seeds to promote their growth. The next morning they went into the fields, carrying their corn kernels in a bucket or sack to keep them moist. Each carried enough for twenty corn hills, five to seven kernels to a hill. The first thing they did when they got to the field was to hoe up the ground with a buffalo shoulder blade hoe to a depth of about two inches. Having

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*Weltfish, Lost Universe, pp. 115, 123-125.

removed the roots and sprouts, they replaced the loose earth and began to build up the corn hills. A corn hill was one to one and a half feet in diameter. There was a small circular excavation like a miniature fireplace with loose earth all around it. Four to six seeds were inserted around the sides and one in the middle on top. Some made a number of hills and then inserted the kernels, and some completed the planting of each hill as it was made. After the seeds were inserted, the earth was hilled up all around into a smooth little mound. The corn hills were irregularly distributed over the field about a man's step apart, and the women made sure that there was an even number. . . .

. . . . .

Next they planted the beans, sometimes in the same hills with the corn so that the vines could entwine themselves around the cornstalks. If they planted them in separate hills, they set in willow sticks for the vines to cling to.

Last of all, they planted pumpkins, squashes, and watermelons. . . . These were planted in separate patches and served to separate the different varieties of corn in order to preserve the breeds. There would be a planting of blue corn, then a pumpkin patch, then spotted corn, then a melon patch, and so on in this order.

Between two adjacent fields, there was a hill or ridge where the sunflowers grew by themselves without planting. Some women surrounded their fields with a fence built of stakes connected with rawhide ropes. . . .

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In the household . . . each of the mature women had at least one field. The younger daughter and mother would work one field together, as was customary with mother and daughter until the younger woman was considered responsible enough to manage her own. The fields that were closer to the villages were, of course, the more desirable both for transport and for military reasons. An individual field was from half an acre to one and a half acres in area.

Harvesting of the Pawnee Crops: Teacher Guide

Rationale:

The student will realize that the Pawnee were very hard workers. The student will also realize that the Pawnee have a sense of getting things done at a certain time. The student will gain knowledge of the fact that, if given the chance, the Pawnee probably would still have been working fields of Nebraska instead of working in Oklahoma.

Objectives:

To learn methods of the Pawnee for harvesting their crops, and to learn who did the work.

Materials:

Paper, slides, videotape of Garland Blaine.

Activities:

1. Discuss with the students methods of harvesting crops, after they read Student Sheet C. Have question and answer period concerning harvesting. Compare and contrast harvest time for the Pawnee and modern farming methods.
2. Show pictures of modern harvesting machinery. Show pictures of old harvesting machinery. Show slide pictures of Pawnee harvesting machinery.

Have students discuss which way would be easier to harvest crops.

3. Consider having a local 4-H club come to class and show some pictures of machinery and several methods of harvesting.
4. Visit State Historical Society museum, if possible, to see some pictures and possible tools.
5. Discuss who did what parts of the harvesting work in each family or lodge group.
6. Discuss the order of harvesting crops, and the differences between the Pawnee systems and a modern farmer's methods. What factors always remain nearly the same (weather, soil, seasons, etc.)? What factors change through the years (technical developments, social customs, etc.)?

[NOTE: Refer to Lost Universe, pp. 288-317.]

STUDENT SHEET C: HARVESTING OF THE PAWNEE CROPS*

. . . In the sky, the South Star, Canopus, had appeared and the Pawnee knew it was time for harvest. By our calendar it was about the first of September. The time of the hunt was over; the time of the harvest begun.

Before they left the village at the end of June, the corn had grown about knee high and the earth was hilled up around the young plants so that they looked like little earth lodges with smoke issuing from their smokeholes. Now the stalks were ten feet tall and the ears were not quite mature. . . . The corn harvest was in two stages: some of the corn was treated at once in this early stage by roasting and drying, and some left to mature completely on the stalk before being dried and processed. Between the first and second corn drying, they harvested and dried the beans and then the pumpkins.

When they camped in the bottomlands near the fields, they set up a commodious tent as they knew they wouldn't have to move it for at least three weeks, and they needed room to keep their meat and dried crops under cover. Their earth lodges were infested with fleas and they couldn't spare the time to clear them up until they had gotten on with the work of the harvest. However, they did go up to the villages and open up and inspect and clean their storage pits that they had left with considerable quantities of dried corn, vegetables, meat, and some skins and clothing, and they took out some of the dried corn and beans for current use, until the green corn would be ready.

. . . . .

While the women were at the food pit, the men had been out piling wood in the fields and in camp so that it would be ready for roasting the green corn. They preferred to get dead willows and driftwood. . . .

. . . . .

At this time of year they gathered a plant, parus asu, "rabbit-foot," used for making a brown tea that they drank

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*Weltfish, Lost Universe, pp. 288-296.

Student Sheet: C

if they didn't happen to have coffee. . . . At the top in a cluster are some fruits looking like tiny rabbit feet. The plant grew on a bush about three feet high. They brewed the tea by breaking up the dry twig with the leaves on and steeping it in a coffee pot. . . .

. . . . .

The Pawnee would build themselves a shelter for the harvest. This shelter served as a place to rest as well as process the crops. Along side the shelter they would build their roasting pit. The Pawnee would either work in a team or individually, depending on their relations with the family lodge. Older people who did not have someone younger to help in the fields worked by themselves. If you were young and had someone to teach you and lend a hand, then you would work as a team.

The crops were gathered in the order of their readiness, . . . and the various processing was carried on while other gathering was taking place. The first green corn was gathered for two days [from one field] and two days [from another field.] For the first bean crop, a day each was spent in each of the fields. Now a final load of green corn was gathered with the team splitting up two and two to each field on the same day. For the second bean crop, all four [members of a group] worked one day in [one field] and then another day in [another field.] This was tedious work, as one had to bend down and search for the beans all along the vines. Now all four spent a day each gathering the pumpkins, bringing them back to camp. Then the pumpkins were roasted and cut into circular rings the next day. After the pumpkins, for which about three days had been spent, the team of four spent two days getting in and husking the mature corn that had been left to dry on the stalks from each of the two fields, and prying the kernels from the cobs with a pointed stick. The next step was to gather in the small nubbin ears to be fed to the horses so that they would get fat. . . . Poor families sent their boys into other people's fields to glean these small ears to supplement their meager supplies. Finally the sticky sweet corn that was left longest on the stalk to dry was gathered, one day spent in [one field], and then the next

Student Sheet: C

day in [the other field,] the two teams staying alternately at home and watching as well as processing the crops. Sweet corn was mainly made into double braids. Quantity production depended on team work, of course, but the women had to sort out the eight varieties of beans after everything was done, as the men would not bother with such a detail and would pay no attention to the selection of the best ears for braiding. When all the corn was in, the blackbirds began to fly over the fields, presaging the cold weather.

Processing and Cooking of Pawnee Crops: Teacher Guide

Rationale:

The student should gain a knowledge that the Pawnee did not have what we would consider a convenient way of preparing food. The Pawnee did, however, manage the idea of storage, preparation and cooking. They had no formal menus, but were still able to keep a variety of foods prepared.

Objectives:

To have the student acquire a knowledge of Pawnee food processing and of meal preparation.

Materials:

Paper, videotapes, pictures of foods from magazines.

Activities:

1. Discuss the methods used by modern people in preparing a meal. Discuss the convenience of getting the food from the grocery store. Compare the process the Pawnee used in storing most of the food for convenience.
2. Have the students make a list of their favorite foods. Then have them list how they would get these foods.
3. Have them look for pictures showing storage for the foods. This can be pictures of cabinets in stores or in the home, shelves in the stores or home, or the refrigerator.

4. Have the students list the different foods that the Pawnee had to choose from from their previous study of material in Lost Universe, pp. 288-306.
5. Have students either look for pictures of Pawnee storage pits, or have them draw what they thought the Pawnee storage areas looked like.
6. Discuss modern methods of seasoning foods, and of combining various foods into a recipe. Compare Pawnee ways of achieving variety in meals.
7. Cut pictures from a magazine that shows a complete meal. Have the student give the basic food in each course. Then have the student list as many spices, etc., that the student knows or thinks went into the meal.
8. If possible, have the student taste some of the basic foods of the Pawnee without any of the modern spices.

[NOTE: Teacher should read and summarize for students pp. 288-306 and pp. 318-328 of Lost Universe, noting especially pp. 296-306 and pp. 326-327.]

(OPTIONAL LESSON)

Ritual of Planting and Harvesting of the Pawnee Crops: Teacher Guide

Objective:

To learn more of the religious background of planting Pawnee crops.

Materials:

Paper, colored pencils or crayons

Activities:

1. Discuss with students the idea of Pawnee ceremonies in planting crops and give a short account of the Breaking Ground Ceremony. Show some of the color symbols of the Breaking Ground Ceremony, to indicate the belief in sacred colors. Read parts of the Ground Breaking Ceremony dealing with color symbolism.
2. Have students color with their favorite colors a picture depicting varieties of corn.
3. Read the parts of the Ground Breaking Ceremony again and see if the student can color the corn as it would be if it were symbolic of the Pawnee sacred colors. After the students have colored the corn, have them put them on a green background symbolic of life and the plants.
4. Start to build a Pawnee field with different colored crops: squashes, beans, melons, pumpkins. Have

the students build up the field as described above or in Lost Universe.

5. Have the students try to conceptualize how the Pawnee could have all of the rituals they had connected with planting crops and thanking Tirawa and still get their work done.

[NOTE: For background to this lesson, see Lost Universe account of "Breaking Ground Ceremony," pp. 115-123 and pp. 150-156. For Harvest rituals, see pp. 307-317.]

Pawnee Buffalo Hunt: Teacher Guide

Rationale:

The student will realize there is a lot of planning that deals with a buffalo hunt. The buffalo hunt was a very important part of Pawnee life. Every member of the tribe would always think about the buffalo as their mainstay of life.

Objective:

To be able to describe buffalo hunting as the Pawnee practiced it.

Materials:

Paper, pencil, maps.

Activities:

1. Discussion of a Pawnee buffalo hunt after reading Student Sheet E. Discussion of a modern deer hunt, to show contrast between the Pawnee ritualistic idea of a hunt and the idea of a modern hunt.
2. Trace the journey to the hunting grounds on a larger map of Nebraska, as shown on Student Sheet D. Label the different campsites of the Pawnee.
3. Take a contemporary map and label some towns that are close to the old campsites.
4. Students should be aware of Pawnee rituals that deal with buffalo hunting.
5. Watch tape of Garland Blaine talking about hunting trip.

[NOTE: Material on buffalo hunt is on pp. 157-287.]

Student Sheet

STUDENT SHEET D: MAP OF THE PAWNEE BUFFALO HUNT*

This map will tell where each camp was made during the Pawnee summer buffalo hunt. Each campsite is labeled, numbered and gives approximate positions of Nebraska cities and towns close to the old campsites.

*Weltfish, Lost Universe, p. 208.

STUDENT SHEET E: PAWNEE BUFFALO HUNT*

The Pawnee appointed a chief to be in charge of the whole hunting trip. Then this chief would appoint some other chief to take charge of the day's hunt. The head chief would also appoint certain scouts for the day's hunt. The holy men chose one man for the whole hunting trip and he in turn would choose a holy man for each day's hunt. Hunters were picked according to the buffalo herd size and location. First herd of twenty or more meant only the very good hunters would hunt. The main herd of buffalo meant that every hunter would hunt.

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Each hunter would gather dogwood sticks to use as arrows. His bow was made of ashwood. He would take the dogwood sticks, after letting them season, and let the arrow maker have them.

The arrow maker may want as many as twenty dogwood sticks from the hunter. He made arrows as a service not only for payments, but for the village protection.

. . . . .

The series of steps before the charge on the buffalo: The head scout would signal with his blanket how the buffalo were positioned. The scout would talk with the chiefs as to how the herd was doing. He spoke only to the chief that was in charge of the hunt. Then the chief in charge of the hunt would tell the other chiefs what was happening. As soon as the chiefs knew what the buffalo were doing, they went back to their own hunters to tell them about the buffalo.

The Pawnee appointed a prophet for each hunt. He was responsible for making prayers for a good and plentiful hunt. Calling on the powers of the Pawnee for a real good hunt.

The chief in charge of the hunt would signal to the other Pawnee how the attack was to take place. Then the hunters would go in those directions and get set for the attack. The holy man, who had to remain still until

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*Excerpted from Weltfish, Lost Universe, pp. 157-287.

the attack was over, sat where he had offered prayer. If he did not remain still he would break the magic of the hunt.

As soon as the charge signal was given, the Pawnee would attack. The herd may remain in a large group or scatter. This would alter the Pawnee's way of hunting. Big groups of buffalo would mean that the hunters would not scatter. Small groups of buffalo and the hunters would scatter to attack in small groups.

Sometimes, according to what band of Pawnee the hunter belonged to, he would often kill a buffalo and save it for his sacred bundle. He would call out to the other hunters "This buffalo is sacred."

The Pawnee hunter knew the buffalo very well and would be able to tell many of the buffalo actions before the buffalo did them. They knew the buffalo would drink water between ten thirty and eleven o'clock in the morning. At noon, twelve o'clock, the buffalo was lying down, after grazing. In the evening the buffalo would get another drink and go back to grazing.

The Pawnee knew that the older buffalo would be the last to get a drink. This told the Pawnee that the better buffalo would be resting. The fatter animals meant better eating and more of the tender meat.

As the Pawnee would chase the buffalo, he would often make certain yells that would make the buffalo mad. Only a fast horse could catch these angry buffalo. This made a contest for the Pawnee between his horse and the angry buffalo.

The hunter would try to chase the buffalo close to camp so that the butchering process could be done easier. Women would often help when the buffalo was killed close to camp. Then the hunter would not have to haul the meat a long ways to camp.

The hunters would get back to camp in the afternoon between two and four. They would let the women do the processing and the hunter would eat and rest. After the evening feast, the hunters would go to the council meetings.

In these council meetings they would discuss the events of the day. How the hunt is going. Set up a police force to keep anyone from hunting on his own. This was also a time for some relaxing tall tales.

Butchering of the Buffalo: Teacher Guide

Rationale:

The student will be aware of the ways of butchering buffalo that the Pawnee knew. Certain parts of the buffalo were kept for rituals. Different ways of distribution of the buffalo.

Objectives:

To make the student aware of the different ways of Pawnee butchering procedures.

Materials:

Paper, pencils, graphs of buffalo parts.

Activities:

1. Read about the Pawnee butchering the buffalo on Student Sheet F.
2. Using a picture of a buffalo, have students label as many parts as they can.
3. Have the students tell the procedures in butchering the buffalo. Compare and contrast the butchering of a buffalo to butchering a beef.

[NOTE: Background material is on pp. 219-225 of Lost Universe. For more elaborate information, the teacher should consult the Elementary Unit on the Omaha tribe, which also contains details of processing the buffalo meat.]

[NOTE: The class may wish to invite an older person who has actually butchered a beef to describe how that is done.]

STUDENT SHEET F: PAWNEE BUTCHERING THE BUFFALO*

The procedure in butchering a bison was different from that of butchering a cow in the way the hide was removed. The cow was placed on her back and the whole skin removed from the belly out. The bison hide was heavy and they placed him on his belly and removed the hide in two sections, dividing it along the backbone and making two skins out of it. After they had made a cut along the backbone and divided the robe in two, they would flap open the cut edges and split the hide down the forelegs and hind legs to get the two halves off.

The next step was to remove the meat. This was the same for both bull and cow. They removed the meat first from one side and then from the other. The carcass was turned over on its side and the long piece of meat that lay along the backbone was cut loose and turned aside. Then the flank over the ribs and forelegs was flapped back. Now the foreleg could be removed and the lower portion with the hoof on it discarded. This part would find use as a hammer. The most important meat was the long steak extending all the way down the length of the backbone. Its name, kis-satsu, "bone-lying against," was also the generic name for meat, kisatski, the -ki being a diminutive, i.e., "small meat." The long steak was the ideal part for thinning and drying as it could be cut into a long continuous sheet. It contained important sinews that were removed before slicing. 160

*Weltfish, Lost Universe, pp. 222-225.

Student Sheet: F

When the meat had been removed from one side, the carcass was turned over onto the other. Although the meat had been removed from the underside, the carcass was held up off the ground by the fact that the paunch was still inflated. They decided that in butchering this side, they would leave intact a large slab of meat that was ordinarily considered to be two parts, one covering the windpipe, and the other the part that lies below it, the awahu, the "spread out." This was a large, very fatty slab of meat. After the backbone steak, the flank, and the foreleg had been removed, they would take off this piece. This fatty layer was needed since in storing the thinned-out dried meat, they would alternate each thin layer of meat with a layer of dried fat.

Now they had to clean the internal organs; the paunch, liver, lungs, and intestines. If they had no water for cleaning the paunch, they simply shook it out. When they took care of the entrails, they also removed the tongue and brains. To get the brains from the braincase, they used the hind leg with the hoof on it as a hammer and broke off the skull cap just below the brow ridge, taking the brains out of the cover or membrane. In order to determine the best place to aim the blow, they had first to take off the scalp lock.

After all the meat had been removed from the bones, they had to get the ribs, which were a main delicacy for cooking and eating right away. Most of the rest of the meat was dried and preserved. The ribs were consumed mainly by the

men in their feasts. To crack the ribs off the backbone, they lay the carcass on its side and cut up the front where the cartilage was with a knife. Then they used the discarded foot with the hoof on it as their hammer and struck along the ribs where the rib bones were jointed at the back. They made two slits between the ribs to get a good fingerhold and pulled the ribs so that the bones cracked at their joints near the back. They turned the carcass over and removed the ribs from the other side in the same way. Then they removed the collarbone and first rib.

This whole process was accomplished with a single knife. As far back as 1540, Casteneda gives an almost identical description of butchering with a flint. "They cut the hide open at the back," he writes, "and pull it off at the joints, using a flint as large as a finger, tied in a little stick, with as much ease as if working with a good iron tool. They give it an edge with their own teeth. The quickness with which they do this is something worth seeing and noting."

The butchering completed, there was a pile of meat; it remained to portion it out among them. The initiative in this distribution belonged entirely to the man who had actually killed the animal. Legally the animal belonged to him. However, it was the custom to give half of the meat to any who had been present at the kill and helped with the butchering. A generous man--in Pawnee terms, "a good man"--would give something to a person who arrived after the killing but helped

with the butchering. Late arrivals could expect no such courtesy. The rule also held in this case. The bison was readily divided in two, including the skin, with two doing the butchering. If three had butchered, "the nonkillers" would have had to divide the half between them. Such a quarter bison skin could be used for moccasin soles or a small rawhide envelope-shaped container. Out of an undivided half skin of the bison, a robe might be made, or a water package. This was a skin folded like an envelope with sticks fastened underneath to be used to float things across the stream in high water.

After the butchering and distribution, the horses were packed with the meat so that they could return to camp. In order to load, they saddled the horses and put the meat on top; the skin, which had been too slippery, had been allowed to dry somewhat and was now put across the saddle, hair side down, with the flaps hanging down on both sides of the horse. The long backbone steaks were placed on top of the hide, and upon this the flank meat from over the ribs and forelegs. In order to balance the load on both sides of the horse, the thighs were cut across in two, each threaded with an eyeletted piece of rawhide drawn through a hole in the meat and tied to the back of the horse so that they hung down against the sides. Each rib cage was tied in a similar way with a string through it so that it hung down on each side toward the rear. The

sharp edges were up so that they did not cut the sides of the horse. The brains were tied inside the rib cage to protect them. The other entrails were tied together with a rope and placed on top and tied near the back. A person taking a whole buffalo by himself couldn't take the backbone but could take the back of the neck. He had to leave "the hips and backbone" behind.

IV. CLOTHING AND HAIRSTYLE OF THE TRADITIONAL PAWNEE

Objectives:

1. The student should be able to identify items of clothing worn by the traditional Pawnee.
2. The student should be able to identify beadwork symbols and explain their meaning.
3. The student should be able to list reasons why the traditional Pawnee dress was practical.
4. The student should be able to identify and explain the meaning for traditional Pawnee ceremonial garments.
5. The student should develop an understanding that many contemporary Pawnee would have clothing and hairstyles similar to current popular styles worn by most Americans.
6. The student should develop an understanding that clothing and hairstyles change to fit the customs of a time period or as adaptations to an environment.
7. The student should become more accepting of the differences people display by their various dress styles.

Materials:

Student Sheet "Traditional Clothing and Hairstyles of the Pawnee People"

Gene Weltfish, Lost Universe

pages 447-458 (clothing
491-493 (hairstyle)

[NOTE: Student reading text pages are summarized from these portions of Weltfish's book.]

Activities:

1. Have the students read the text and view slides on the traditional clothing and hairstyles worn by the Pawnee. Have the students identify articles of clothing they have read about. Example: Leggings, wraparound skirt, roach. Discuss why this style of clothing was practical for the Pawnee. Identify beadwork symbols and discuss meaning.
2. Review the buffalo products sheet (see unit on Omaha tribe). Then have each student design a contemporary outfit that they might wear to school or a show. They must pretend that they only have buffalo products to work with. Also have the students label their design and tell what part of the buffalo they used in their outfit. Draw conclusions as to why the Pawnee dressed as they did.
3. Make a collage of contemporary clothing. Discuss the differences between the traditional Pawnee dress and contemporary dress styles. List reasons why certain styles are popular today. Predict clothing styles for the future and why they might be popular or necessary for that time.
4. Discuss hairstyles of the traditional Pawnee. List reasons why the hairstyles may have been practical or popular with the people. Then find five hair-dos that appeal to each student and list why they would choose these hairstyles. Draw conclusions about whether the contemporary Pawnee people might choose similar hairstyles to those chosen by the students.

Student Sheet

TRADITIONAL CLOTHING AND HAIRSTYLES OF THE PAWNEE PEOPLE

Most of the clothing was made entirely by the women. They cut out the pieces from deer or elk hide which had been dehaired and softened. The hides were then sewn using an awl and sinew.

A woman wore a below-the-knee, wrap-around skirt, and a simple sleeveless blouse which hung down over the top of the skirt and was held in place by a belt. Around the neck the woman wore a scarf about four inches wide that could be turned up for protection in cold weather. Leggings were of tanned deer hide, and fastened at the knee.

Hard-soled moccasins were worn on the feet, and keeping the family supplied was always a problem. Each member needed at least two pairs--one for everyday use and one for good wear. During the summer and winter buffalo hunts, moccasins wore out constantly, so that the women had to carry along cut-out moccasin leather all ready to be sewn up. Men also carried sewing kits when taking a long journey so they could repair an old pair of moccasins or sew up a new pair any time. These hard-soled moccasins used a buffalo rawhide sole sewn to the soft top of deer skin. Often only the sole needed to be patched or replaced. The moccasins took about three hours to sew unless they were decorated with beads, and then it might take 5 to 6 days of spare time sewing.

The man wore a loincloth, leggings and moccasins. The leggings covered the whole leg and thigh, while the loincloth was a strip of soft tanned deer hide which was drawn between the legs and under a waist band so that the ends of the loincloth hung down in front and in back. In warm weather a man would carry a buffalo-hide blanket over his shoulder, but in winter the blanket was worn for warmth.

Besides this basic clothing, the men might wear ceremonial garments to denote special rank or achievement. A turban would show the rank of a warrior, with wildcat skin representing the highest rank, fox skin second and calico cloth third. Otter skin used for a necklace denoted a great warrior, and an otter skin quiver could only be used by a chief. Eagle wings were used as fans and eagle feathers were put around shields and in war bonnets. During ceremonies all the men wore the Black Rope, braided from buffalo hair. This rope was worn as a belt and took twelve days of steady work to complete.

The children's clothing was similar to that of the adults. Little girls ran naked until the age of 5 or 6, and then they would wear a buckskin wrap-around skirt. Children normally didn't wear moccasins except in winter, but boys who hunted birds' eggs in the spring needed protection from snake bites, so they wore moccasins then. Wealthy children also might wear a colorful braided belt made from "trade store" purchased wool. Except for this item, all the rest of the Pawnee clothing was made of leather and fur.

Question: Compare the clothes worn in ceremonies with the animals in the Creation Story which fought for Evening Star. How would wearing clothes made from the sacred first animals make one feel?

Student Sheet

The Pawnee hairstyles would complete the traditional look. The Pawnee believed in always having their hair look attractive.

The women uniformly parted their hair in the middle and made two braids which would hang down over their shoulders in front. Buckskin strips were then wound around the braid to keep the hair woven together.

The men's hairstyles differed and were more elaborate. One hairstyle which was considered to be characteristic of the Pawnee was the roach. This was a ridge of hair or scalp lock that was dressed with grease and paint to stand up along the middle of the head. Hair along the sides had been plucked out and a long braid hung down the back to complete this hairstyle.

Later on, many Pawnee men preferred to wear their hair long as a sign of strength, and kept their hair parted and braided. They also plucked out facial hair with their fingers to complete the traditional look of their people.

Teacher Evaluation of Clothing and Hairstyle Unit

1. A short test regarding the identification of traditional Pawnee clothing and hairstyles. The teacher can flash pictures on a screen while the students write answers on their text papers.
2. The teacher can make observations from classroom participation and discussion.
3. A teacher could evaluate the student through written paragraphs. Sample Topics: "Why Did the Traditional Pawnee Dress as They Did?" or "How Might the Environment Affect Dress Style?"

   Other sample topics:

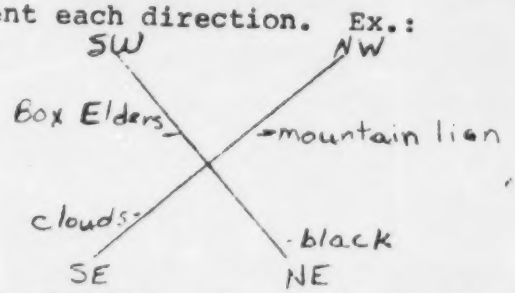
   1. Describe a Pawnee warrior of average ability (not the best nor the least able) on his way to a late fall ceremony.
   2. Describe a little boy on his way to hunt bird eggs in spring.
   3. Describe a three-year-old girl and her mother on a summer afternoon in hunting season.
   4. Do we choose our clothing styles--what we wear--the same way the Pawnee did? Why did they dress as they did? Why do we dress as we do?

V. TRADITIONAL SHELTER OF THE PAWNEE INDIANS

[A. The Earth Lodge, B. The Summer and Winter Tipi, C. The Typical Traditional Day of a Pawnee Boy]

Objectives:

1. The student should be able to illustrate the earth lodge interior.
2. The student should be able to match cardinal and semi-cardinal directions to the location of earth lodge interior objects.
3. The student should be able to complete a Pawnee semi-cardinal association figure when given one item to represent each direction. Ex.:



4. The student should be able to list five examples of the earth lodge arrangement having symbolic meaning.
5. The student should be able to list the materials used by the Pawnee to build an earth lodge.
6. The student should be able to write a paragraph discussing reasons why the Pawnee earth lodge is a good example of an adaptation to an environment.
7. The student should be able to compare and contrast the lifestyle in a Pawnee earth lodge with the life-style in our modern society.

8. The student should be able to construct a model of a winter tipi and list reasons for its being of practical use.
9. The student should be able to respect and appreciate a lifestyle different from his own.
10. The student should be aware of the responsibilities assumed by individual members of a household for the good of all the members.

Teacher Background Pages:

Gene Weltfish, Lost Universe (New York: Ballantine Books--Paperback copy, 1971)

Earth Lodge: pages 18-20, 75-96, 107-114, 318-323
Tipi: Summer tipi: pages 173-176, 201-203,
Winter tipi: pages 514-517, 459-462
Typical Day: Same as Earth Lodge pages except for:
pages 36-37 (division of labor), 30 (manners)

[NOTE: Most student pages are summarized from these pages in Weltfish's book.]

Pawnee Earth Lodge Activities:

1. Distribute to the students the reading text and a mimeographed worksheet of the Pawnee earth lodge, Student Sheet A. Ask the students to read and/or listen carefully to a description about the inside of an earth lodge. While you read aloud, the students could sketch on the worksheet the picture they visualize. Note the * sentences in the reading text. Reread the * sentences so that the student will be able to develop an accurate image of the earth lodge interior.

   Alternative Use: The teacher could allow the students to read the text themselves and work independently.

2. After Activity #1 has been completed, distribute Student Sheets B and C. Have the students compare their earth lodge with the key (Student Sheet B). Reread any * sentences that may have been left out or misrepresented in the student's drawing. Have the students then complete the directions worksheet, Student Sheet C.

3. Discuss the symbolism of the four semi-cardinal directions. Distribute Student Sheet D, based on Figure 10-1, p. 136, Lost Universe.

   Possible questions:

   1. Why would the color black be associated with the Northeast direction?

2. Does the natural force of lightning make you think of the color yellow? Why would these be associated with the mountain lion?
3. Connect the lodge with the Creation Story. How is the lodge like the Universe in Pawnee conception?

Have the students make an association figure for the four cardinal directions using color, animals, weather conditions, moods, people, etc. Discuss their reasons for their association figure.

4. Have the students discuss possible reasons for the earth lodge arrangement. Then have the students draw a floor plan of their bedroom or their home and state reasons for that arrangement. Emphasize the fact that a contemporary Pawnee family would have a home similar to many of the homes found in most American cities.
5. Have the class view slides of earth lodges and the traditional Pawnee village. (Historical Society slides are included in set of slides accompanying this unit.)

Possible questions and discussion items:

1. Why is the earth lodge a practical home to be built in Nebraska?
2. What other structures might be modeled after the earth lodge?
3. Did other people build homes from the earth?
4. What physical features of the land influenced the Pawnee to build their villages along the Loup River?

6. Have each student design a house that he or she would like to own. Magazines could also be utilized. Then have the students write a short story on what makes a house a home. Draw comparisons to the Pawnee traditional homelife, where two or more families shared an earth lodge. Have the students list reasons why the lodge was considered a home.

Extra Activities:

8. Students could take an inventory of household items. For instance, the average Pawnee earth lodge of the 1860's contained:

Woven mats to sit on or for sleeping
Metal buckets or kettles for cooking
Wooden dishes and bowls
Buffalo horn spoons
Wooden mortar
Clay pots
Frying pans
Wooden ladle for serving food
Buffalo blankets
Parfleche and skin sacks to store food
Hiku stick for making holes for tent pegs and tipi poles
Bracket for hanging pot over fire
Hatchets, Axes, Knives

Almost all of these were necessary for survival. Have students pick out things in the list that they don't have in their houses today. Then have them list the things they have that the Pawnee didn't have. Students can check those items that they think they could live without.

9. Have the students make a list of everything in their homes that run on electricity. Then have them write how they think the traditional Pawnee accomplished the same tasks without electricity. They could cut out magazine pictures of appliances that are used in the modern home or office, and compare the traditional Pawnee homelife--without these appliances--with modern life.

Student Sheet:
Reading Text

THE PAWNEE EARTH LODGE

The Pawnee lived in high dome-shaped earth lodges. Each lodge was large enough to house from 30 to 50 people. The lodge might be as large as 60 feet in diameter, 15 feet high from the floor to the center smokehole, and with walls seven to eight feet high. This home was made of tree branches and poles, grass and earth.

The doorway to the lodge always faced East to the rising sun and a covered passageway to the lodge was large enough to stable two horses on a cold winter night. *Once inside, the lodge was divided into two identical halves, with the fireplace located in the middle. As you entered the lodge, *there were wood piles and a work area on each side of the passageway.

Cooking was done at the fireplace, which was an excavation about eight inches deep surrounded by a slight emb akment. A smokehole was high above this fireplace in the roof. The hole allowed sunlight to enter and smoke from the cooking to escape. A metal pot, suspended from a tilted forked stick, usually hung over the fireplace.

*Half way between the outside walls and the fireplace stood six to eight strong poles arranged in a circle. These poles were made of whole tree trunks with their bark removed. Often they were painted the colors of the semi-cardinal directions. The northeast pole was painted black to symbolize the evening star. The southeast pole was red for the morning star.

Student Sheet

The southwest pole was white and the northwest pole was yellow. The poles were connected together by other branches to support the dome roof. These tall poles divided the sleeping area of the lodge from the eating area around the fireplace. Large rectangular reed mats were placed on the dirt floor around the fireplace so that the families could sit and eat.

*The sacred area in the west end of the lodge was a dirt platform. *Upon this altar lay a buffalo skull and above it hung a long-shaped buckskin bundle. What the bundles contained were known only to the priest and sometimes to their owners. Sometimes pipe-stems, slender sticks and ears of corn could be seen protruding from the bundle. These bundles were opened during the religious ceremonies. *Between the fireplace and the buffalo altar there was an invisible sacred spot. This spot was called the wi-karu, meaning "place-for-the-wonderful-things." No one would want to step over this sacred spot and would walk around the entire lodge to get to the other side.

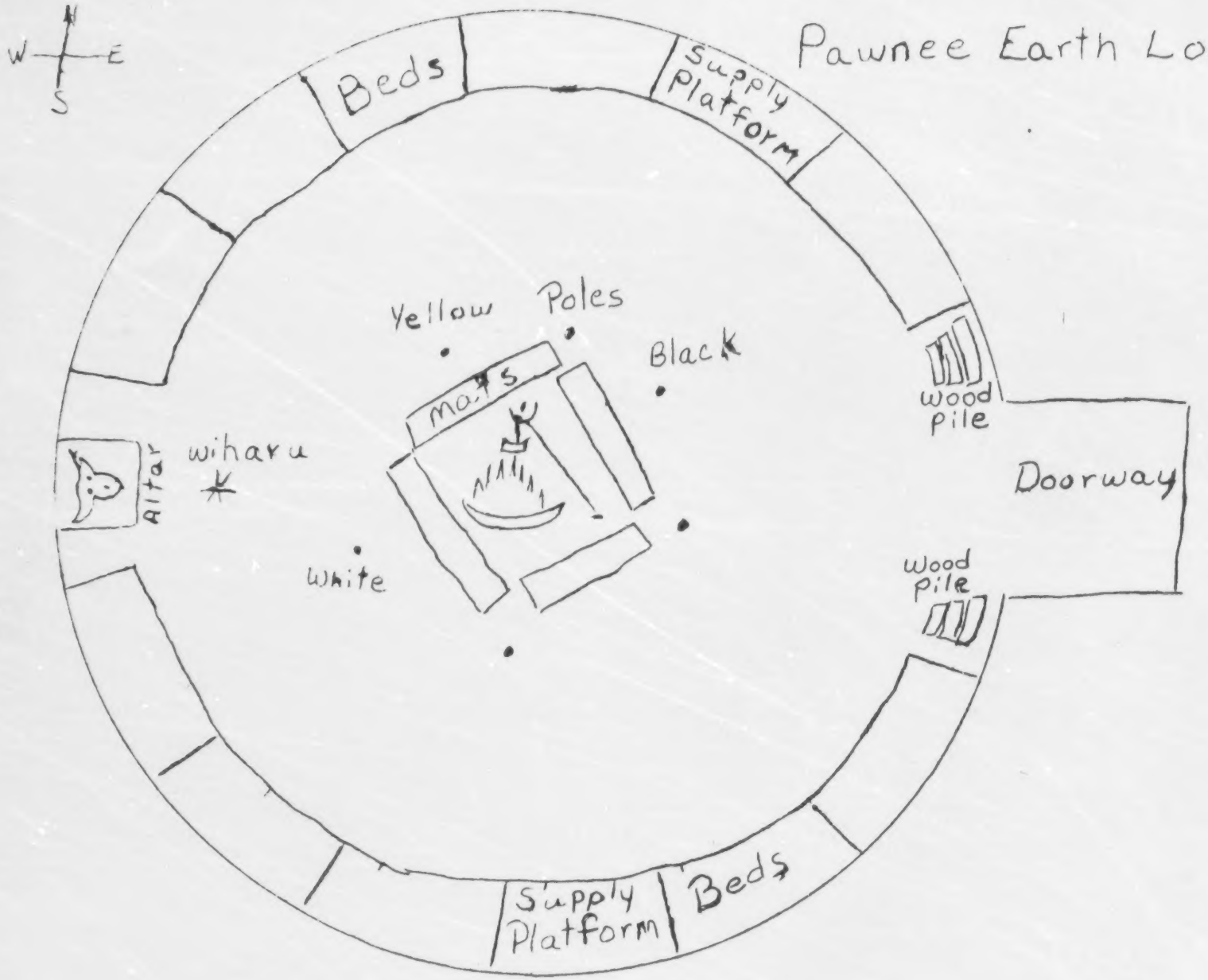
*Along both the North and South sides of the lodge walls were platforms used as beds and to store supplies. Skin curtains were hung between the beds, and a reed screen could be placed in front of the bed for privacy. Beds of honor were nearest the altar occupied by older children. Next were beds used by parents, and near the door were beds for the older people. Food storage and supply platforms would be located between a series of bed platforms. Foods, such as dried corn, beans, pumpkins and buffalo meat were stored in skin sacks

on the platforms. Other household belongings, wooden dishes, ropes, cooking utensils and clothing were stored on the platforms, behind the beds or hung from roof beams.

The Pawnee earth lodges were warm and usually dry, and made good shelters. They were occupied for most of the year except when the Pawnee made their summer and winter buffalo hunts.

Student Sheet: A

182


Pawnee Earth Lodge
N
W
E
S
Beds
Supply Platform
Yellow
Poles
Black
mats
wood pile
Doorway
altar
wiharu
White
Wood pile
Supply Platform
Beds

Student Worksheet: C

Pawnee Earth Lodge

Complete the following sentences:

1. The buffalo altar was located in the _____ end of the lodge.
2. The black pole represented the _____direction.
3. The fireplace was always located in the _____of the lodge.
4. The white pole represented the _____direction.
5. The doorway always faced _____.
6. The beds and supply platforms were located on the _____ and _____sides of the lodge.
7. The red pole represented the _____direction.
8. The yellow pole represented the _____direction.
9. The sacred spot (wiharu) was located in the _____ side of the lodge.
10. Woodpiles would most likely be found on the _____ side of the lodge.

Answer in a few words:

11. The Pawnee used what materials to construct their lodges?

12. What might be contained in the sacred bundles?

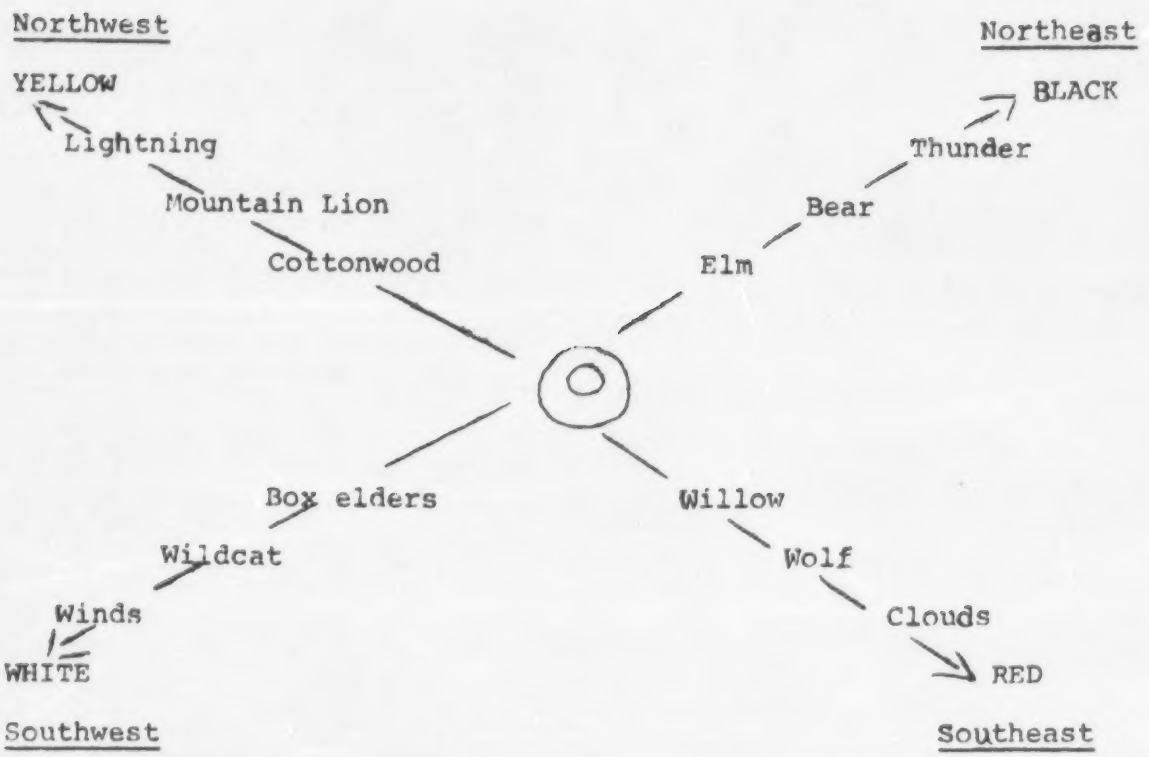
13. Why were the contents secret?

14. Can you think of "sacred spots in your own culture that you wouldn't step on?

15. Why do you think the older people's beds were nearer the door of the lodge?

Student Sheet: D

SYMBOLISM OF SEMI-CARDINAL DIRECTIONS*



*Adapted from Figure 10-1, Weltfish, Lost Universe, p. 136.

Tipi Activities:

Construct a Plains Indian Winter Tipi or travois.

List reasons why the tipi was used by the Pawnee as a shelter on their buffalo hunt.

Instructions for Constructing a Plains Indian Tipi*

Materials needed: Construction or wrapping paper, pipe cleaners or small sticks for poles (5), tape or staples.

1. Cut out pattern, decorate as desired.
2. Fold all dotted lines forward in same direction. (a) fold flaps 1 and 2 to make pockets to hold poles. (b) fold lines 3 and 4 to make flaps or smoke hole ears.
3. Tape or staple three poles to inside of tipi cover at the three "x" marks found on the outside bottom of the tipi cover.
4. Join "A's" to "B's" with tape or staples to form conical structure.
5. Insert poles in pockets on flaps or smoke hole ears. Cross poles in back of tipi and fasten with tape or staples to outside of tipi cover.

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*Activity leaflet of Nebraska State Historical Society

Instructions for travois on Example Sheet #2.

Student Sheet:
Reading Text

PAWNEE TIPIS

Tipis were skin dwellings used by the Pawnee Indian as a temporary dwelling while away from the earth lodge. "Tipi" is only one name for the conical skin tent. "Ti" means "dwelling," and "pi" means "used for"; "tipi" then means "used for a dwelling."*

The tent was made of eight buffalo skins which took at least two years to accumulate before the sewing of the tent could be done. Seven skins made up the main body of the tent, while the eighth skin was used for a door or peg loops. The average life of a tent skin was no more than ten to twelve years. If the wife noticed the tent was wearing out, she would ask her husband to save two good skins from the next four buffalo hunts. When the skins had been prepared, four or five women who had a special skill in making the tents would be asked to sew while one woman specialist supervised. Each woman brought her own sewing awl and prepared sinew to be used as thread. While they worked, their meals would be prepared for them. It took three to four days of steady sewing to make the tent. The workers would then be paid with dried buffalo meat, skin clothing and "trade store" goods such as calico cloth, coffee and sugar.

The same buffalo skin was used on the summer and winter buffalo hunt. The tipi shape differed with the seasons. In winter the tipi was shaped like a cone. The woman of the house first dug a circular fireplace and then began to set up the

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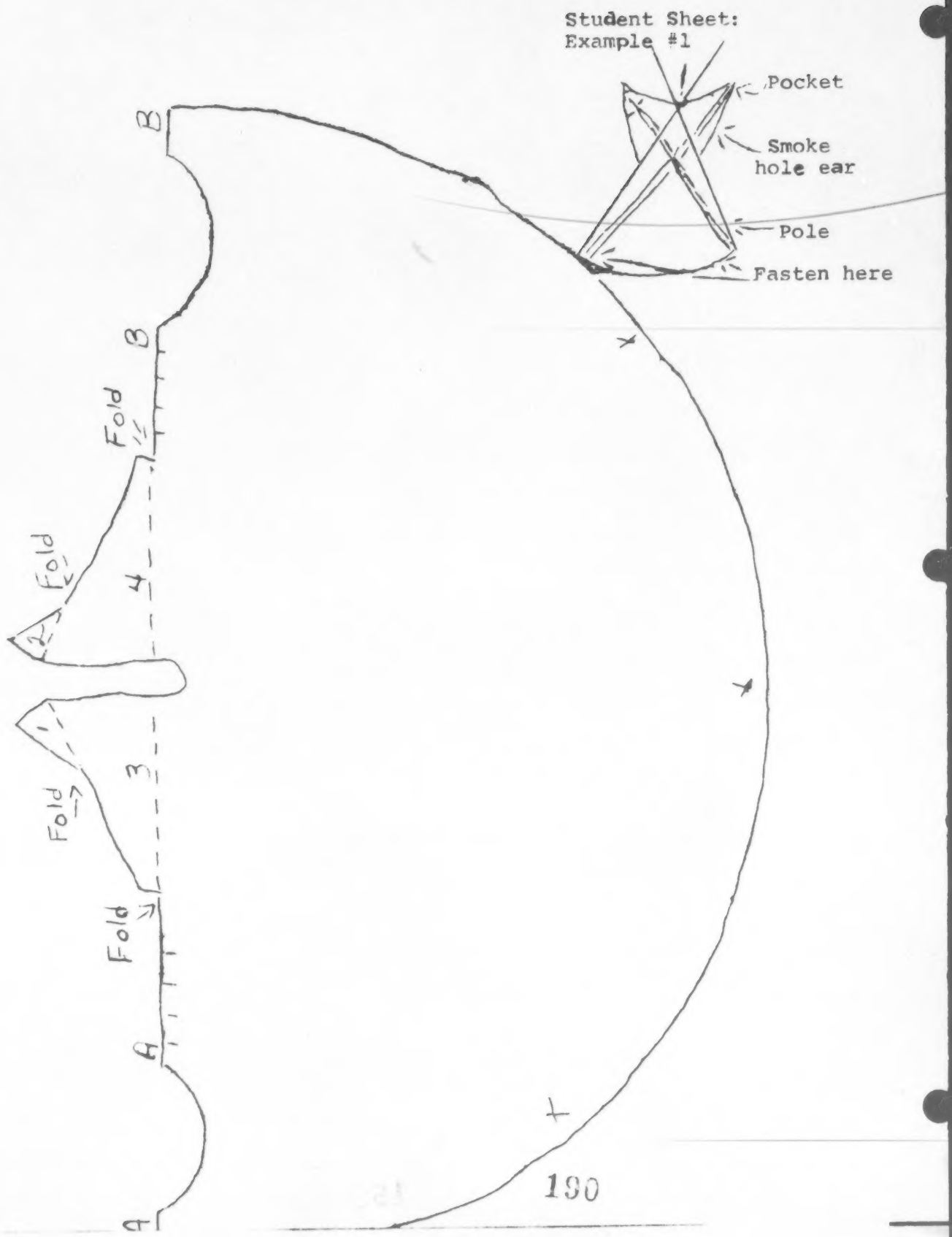
*Activity leaflet of Nebraska State Historical Society.

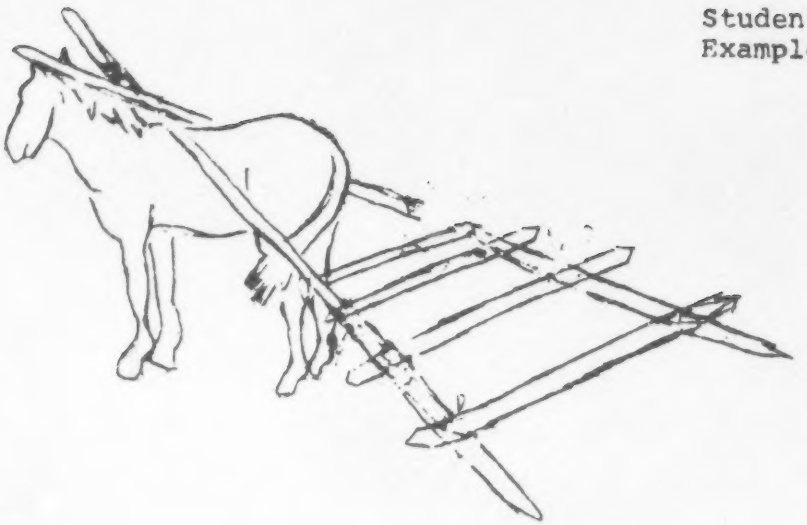
tipi poles. One person could assemble the entire tipi but it was much easier if four people helped. Thirteen tall, stiff poles were leaned against each other and tied at the top. Then the skin cover was tightened against the frame. Two poles were attached to smokehole flaps outside the tipi so that the smokehole could be opened or closed depending on how the wind blew. The constructed tipi was about fourteen feet high and eighteen feet in diameter. The winter tipi was very warm and gave excellent protection from the cold weather.

The summer tipi was an open-faced shelter. Elm or willow saplings were flexible and light weight and could be bent and tied to form a curved frame. The fireplace was made on the outside of the tent.

Inside the tent, five large woven mats were used as floor coverings. Other household supplies were kept inside--wooden dishes and spoons, hiku or a 7-foot stick to dig tent pole holes, metal or brass cooking pans and food goods. Often several families would share the tent, with each family contributing certain equipment needed for the hunt.


Student Sheet:
Example #1
Pocket
Smoke
hole ear
Pole
Fasten here
B
B
Fold
Fold
4
Fold
3
Fold
A
A
190

Student Sheet
Example #2



TRAVOIS*

The Travois, a pole frame dragged by a horse, was one of the earliest means of land transportation. It was used by the Indians of North America to carry their possessions when they moved from one camp to another and was named travois by Frenchmen who explored the New World.

It was usually made by the Indian women and consisted of two poles crossed and fastened together at one end, with the other ends dragging on the ground, one on each side of the horse. Two or three crosspieces were tied to the poles near the ground, making a framework on which the household goods were carried. Young children, who were not able to walk, often sat on the top of the load and rode along behind the horse. Smaller travois were also made for dogs.

Materials:

2 pc applicator 6-1/2" long--poles

3 pc applicator 3-1/4" long--crosspieces

*C. J. Maginley, Historic Models of Early America (New

Student Sheet

Some narrow strips of thin pliable leather cut from a chamois cloth or an old glove or mitten

String or thread can be used if leather is not available

Cross two applicators at one end and bind together with a piece of leather about 1-3/4" from the end. Cut 3 3-1/4" pieces from the other two applicators.

Bind these pieces to the crossed pieces with the narrow leather thongs. Tie other pieces of the leather around the poles where they fit over horse's back.

Typical Traditional Day of a Pawnee Boy Activities:

A. Find the Mistake[10]

Introduce the rules to this game.

1. Read the text of the typical day.
2. Afterwards, the teacher will make a statement about the story but there will be one mistake in what is said. For example, "Otter slept with his mother."
3. Anyone who can find the mistake and correct it, may make up the next statement and mistake or pass to a fellow teammate.
4. The class could be divided into 2 to 4 teams with the teams winning points for identifying and correcting the mistakes.

B. Have the student write down his version of his typical day. Include family responsibilities, leisure time activities, members of the family, schedule from wake-up to bedtime. Then compare the traditional Pawnee typical day and the contemporary student's day. Lead the discussion to the fact that a contemporary Pawnee child would live a typical day very similar to the student's own version of his typical day.

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[10]Taken from Mary M. Roy, Spark (Educational Service, Inc., P. O. Box 219, Stevensville, Mich. 49127).

C. Responsibility

1. Have the students define the word responsibility or describe a person's actions if they displayed the characteristic of being responsible.
2. Make a list of responsibilities of the traditional Pawnee man and woman.
3. Have the students interview their parents or adult figures in the home and list their responsibilities.
4. Have the students list their responsibilities at home and at school. Have them check the items that they need reminding to do before the task is complete. Then let the student privately evaluate himself or herself as to whether they would be considered a responsible person.

D. Arrange the classroom in the manner of the earth lodge. The teacher's desk could be placed in the center of the room while the students could be divided along the North and South walls. Let the students decide upon certain classroom responsibilities that could be delegated to each side. Possibly the students could vote at the end of the week on a classmate who had been alert to classroom duties which needed to be done and who had volunteered for the job without being asked.

E. "Role play" the typical traditional day of the Pawnee lodge family and then the typical contemporary day of a family students are familiar with. Have the students list similarities and differences for the household organization, leisure time activities, chores, relationships with house members, etc. Have the student write a short story choosing the typical day they would prefer to live and why.

Student Sheet:
Reading Text

THE TYPICAL DAY OF A PAWNEE BOY

Otter snuggled close to his grandmother in the predawn darkness. His calkskin cover gave him warmth that cold March morning in 1867. He could hear his father, Victory Call, moving towards the earth lodge doorway, seeing what kind of day it would be. Outside were a hundred lodges clustered on the banks of Beaver Creek and inside were families like Otter's, awakening to a new day. His father's voice saying, "Fire's made," would awaken his mother, who would begin preparing breakfast. Two main meals would be cooked that day--one provided by Victory Call's family and one by Old Bull's family, who shared the lodge with them. Otter and his family slept along the north wall of the lodge while the family of Old Bull, a friend of Victory Call's, had their beds and supply platforms along the south wall. Twelve people shared the lodge, but everyone in the house knew his place and duties. Otter's grandmother now stirred from the bed they shared and moved out to help with the cooking.

Otter's mother, White Woman, began to wash dried corn kernels in large wooden bowls. She would make a soup which would boil together the corn, dried beans and strips of pumpkin. Sometimes large, thin sheets of dried buffalo meat would be added to make a stronger soup.

Otter's grandmother completed the rest of the meal by preparing "grease bread" and hot black coffee with sugar. The "grease bread" was fried in a pan of lard and each person would get a whole piece.

Student Sheet

While the women cooked, people began to get out of bed and sit down at their places around the fire. Otter remained in his bed until his Grandma warmed her hands by the fire and then came over to his bed to nudge him awake. His father called, "Otter, breakfast is ready; you can go to bed again later if you want to."

White Woman served the corn soup into bowls. Otter and his grandmother shared a bowl and two buffalo-horn spoons. Otter's father and Old Bull sat closest to the sacred altar. Their wives sat next to them, with the children and their grandmothers sitting closest to the door. The bowls were passed around the circle, with the men being served first. During the meal everyone discussed the household chores which needed to be done that day. No one would assign anyone in the lodge to a particular chore or schedule to follow. Through discussion, a plan was made and everyone in the lodge could fit themselves into the plan. Otter's people believed in accepting responsibility; no one tried to shirk his duty. Otter didn't need to be asked to do a job; he would simply be alert and then volunteer.

During the breakfast, Otter listened to his lodge people making their plans. The women would clean their cache or food storage pit that day. This pit was 10 feet deep, bellshaped, and 10 feet in diameter. They would need to remove the large skin bags of dried corn and other supplies to examine all the seeds for spoiled ones and worms. Then the pit must be swept out, mold cleaned off the grass-lined walls, and, finally, the

pit opening covered up again with skin covers, grass, sticks and earth. The women knew the pit opening must be protected from rain which might spoil their entire two-year supply of food and security.

The men discussed plans for a deer hunt, caring for their horses, and a possible chiefs' council to be held. There was much joking and laughter around the fire as Otter's people enjoyed gathering together at mealtime.

When the meal was over, the women cleaned the dishes and walked the mile to Beaver Creek to get water for the lodge. Otter's father and Old Bull were soon called to come to the chiefs' council. They met with representatives from the four Skidi villages to plan a large wood gathering expedition. They decided to travel five miles down the Loup River to gather enough wood for at least a four day supply. Scouts would be necessary for protection from their Sioux enemy. The women and young girls would haul most of the wood back to the village while the men would protect them. After the meeting the chiefs ate and talked and then Victory Call and Old Bull returned to the lodge. Old Bull went off to tend his horses, making sure they were hobbled near good grass but safe from their enemies. Victory Call prepared for a deer hunt the next morning. He made lead bullets, cleaned his gun and filled his horn with powder. Then he wandered over to the gaming grounds to watch the men bet on the hoop and spear game. Several men joined Victory Call to talk about the chiefs' meeting and then exchange stories about war adventures and gaining horses from their

Sioux enemies. Near sundown Victory Call rejoined his family for the evening meal prepared by the south lodge family. Soon guests would arrive to smoke and share talk with him. As he entered the lodge, laughter greeted his ears.

Otter was being teased by his grandfather, who enjoyed "taking off his nose" and offering it to other family members. Otter had spent the day playing with nearby village friends. He looked forward to the day when he would be twelve and old enough to take the horses to pasture and then linger for hours on the banks of the stream. Otter also dreamed of future deer hunts that his uncle would take him on. Otter had a very respectful, formal relationship with his parents, who provided for his material needs, while his uncles would be the ones to teach him about hunting, the care of horses and warfare. Otter was then actually raised by his grandparents, who watched over him, joked with him, fed him, kept him warm and feeling loved. Otter looked around the lodge at his people. Soon he would be back in his bed snuggled up against his kind and loving grandmother. Tomorrow another day would begin with his family and village people working and helping each other. Otter closed his eyes and drifted off to sleep. He was secure in his world.

VI. PAWNEE SOCIAL STRUCTURE

Rationale:

The social structure of the Pawnee is extremely complex, especially since marriage was limited to members of the same village. For the purposes of the elementary study, only the very basic concepts are pursued. Please consult The Lost Universe by Gene Weltfish, for more detail. The activities described are those which will help the student relate to contemporary social structures.

In the Teacher Background information, the term "chief" has been replaced with the word leader as much as possible. "Chief" is a French word which, in contemporary times, has so many negative connotations it is scarcely worth using. The word will be found in almost all writings about Native Americans, but, hopefully, teachers will be aware of and convey to students the fact that "chief" had a different meaning for almost each and every tribe. It is an ambiguous and stereotypical term. It must be dealt with in a knowledgeable way. Pointing this out to students and replacing the stereotypic information with facts is vitally important.

Materials:

Chalkboard and chalk

Hand-out describing Pawnee social order

Procedure:

Compare and contrast city government officials' rank and status with that of the rank and status of the Pawnee leaders.

Examples:

--mayor	leader
--city council	Nahikut (police)
--white collar professional people (doctors, lawyers, etc.)	Kurahoos (priests)
--military	Kurau (Medicine-Man)
--religious leaders (ministers, priests)	Nawawiraris (warriors)
--blue collar workers	common people
--unemployed	

Sample questions:

1. Compare and contrast the mayor and the leader.
2. Who would the Nahikut correspond to?
3. Did Medicine-Men perform the same type of services as doctors (medical, psychiatric, etc.)?
4. Are "religious" leaders considered higher in status than professionals in contemporary society? What does this tell you about Pawnee priorities?

TEACHER BACKGROUND MATERIAL: PAWNEE SOCIAL STRUCTURE

The Pawnee Nation was composed of four separate bands. These were the Republican, or Kit-ke-hahk-i--also spelled Kitke-hafki--(on a hill), the Grand or Chaui--also spelled Tsawi--(in the middle), the Tapage or Pita-hau-erat--also spelled Pitahawi-rata--(down the stream), and the Skidi, who joined the other three bands later. The bands were located in such a way that the Republican were farthest west along the river, the Grand were in the middle, and the Tapage were farthest east. Later on, when the Skidi joined them, they settled farther west than the Republican band.

The social order of the Pawnee tribe was based upon rank rather than clan. Organization centered around each individual village. Each band was comprised of several villages. The village possessed its own individual sacred bundle, and since each village limited marriage to members of this one village alone, each member of the village was considered a lineal descendant of the original owner of the bundle. (For more information about the significance and importance of the sacred bundle, see the section on Ceremony at the beginning of the Pawnee section.)[11]

> The only stable and fixed unit of Pawnee life was the village, with three hundred to five hundred people and from ten to twelve households. The village community

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[11]Based on Dorsey, Traditions of the Skidi Pawnee, p. xviii.

centered around the leader, or chief, who had his sanction through a vision from Heaven.[12]

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> The Pawnee had chiefs [which is actually just another word for leaders], but these were the focus of consensus, not the wielders of power. There was no over-all leader of all the Pawnee. The two major political groupings among the Pawnee were the Skidi and the South Bands, distinguished by a slight difference in the pronunciation of the Pawnee language. The main subdivisions within these groups were villages and households. The real administrative officials of the Pawnee were the leaders (chiefs) of the villages. All people considered themselves kin [since marriage was done only among members of a village, and since each village member was also a direct descendant of the original owner of the sacred bundle of that particular village], and leaders (chiefs) were conceived as heads of extended families rather than as superimposed government officials. Although the leadership was hereditary in certain families, the individuals selected to fill the post were chosen for their humbleness and wisdom. A hot temperament was considered a barrier to the office. There were ways of developing village coordination and cooperation, often by means of messengers sent between the households of chiefs to express their combined opinions and to learn the wishes of the other parties. Public opinion and consensus were always well estimated. No official conceived that an arbitrary decision was feasible or desirable.[13]

The leader was the highest-ranking official. Next to the leader in authority and position were the Nahikuts; four in number, who served to police the village under the direction of the chief. Next to the Nahikut, or police, in rank were the Kurahoos, or priests, usually four in number. Next in rank were the Kurau, or medicine-men, no restriction being placed upon their number. The next in rank were the Marawiraris, or

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[12]Weltfish, Lost Universe, p. 24.

[13]Based on Weltfish, Lost Universe, p. 8.

warriors, or those who had achieved distinction upon the battlefield, and who were the owners of the bundles known as the "warrior bundles." Then came the remaining inhabitants, who had no particular rank, and numbered among them were the poorest in the village.

> . . . All the people in the village were considered as a kindred, but their specific cosmic derivation gave them differing social ranks. According to their star affiliations, they were considered to be born as leaders, some as Nahikuts, and some as commoners; their social functions in the community were thus relatively preordained. When a chiefly infant was born to two high-ranking parents, he was wrapped in a wildcat skin, symbolizing the heavens with its . . . stars and planets. When he married, the priest and his senior errand man impersonated the Morning Star and the Sun, respectively [so that the marriage was, so to speak, done under the sponsorship of the forces which first married--see Creation Story]. High-ranking chiefly families provided the administrators, whereas the families of braves [Nahikuts]--the next in rank--provided the executive officers. The commoner, known collectively as akitaru, "the tribe or people," were often reminded by their officials that only their support made it possible to carry out the responsibilities of high office. However, one's life was not cast entirely in this mold. A chief [leader] or brave [Nahikut] might never be considered worthy of the office, or he himself might not feel capable of dedicating himself to its responsibilities, while a commoner could rise high in the social scale and acquire considerable wealth and prestige by becoming a successful doctor and earning high fees from his grateful patients.[13]

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[14]Weltfish, Lost Universe, p. 24.

Student Sheet

1. Leader--focus of group consensus, not a wielder of power. Considered to be the head of the extended family of the village, not a government official. Leaders were chosen for their humility and wisdom, never for their aggressive tendencies. The leader was chosen from high-ranking families only.
2. Nahikut (braves)--the police, usually four in number, carried out the executive orders, kept the people in line. Nahikut were chosen only from Nahikut parents.
3. Karahoos--priests; the holy men, usually four in number, who interceded with the powers of the sky in behalf of the people. They performed the ceremonies with the assistance of errand men, who were studying to be Kurahoos.
4. Karau--medicine-men, no particular number. These were "doctors," using herbs and plants to make medicine. They also performed psychological counseling where needed. They were the "healers" of the tribe.
5. Narawiraris--warriors, those who had achieved distinction upon the battlefield, and who were the owners of the sacred bundles known as the "warrior bundles."
6. Akitaru--the common people, reminded often by their officials that only their support made it possible to carry out the responsibilities of high office.

VII. PAWNEE EXPRESSIVE ARTS

Objectives:

1. The student should be able to experience hands-on activities similar to the craftwork done by the traditional Pawnee.
2. The student should be able to enjoy participating in at least one craft activity.
3. The student should experience a satisfying feeling of accomplishment when he has produced a craft item.
4. The student should appreciate the skill and craftwork of other people and cultures.

Teacher Background and Sources for Student Materials:

This unit, as the other Pawnee units, relies heavily on Gene Weltfish's book, The Lost Universe, for background material. Specific pages are listed below, along with other reference material readily available:

Braiding: -Weltfish, pp. 443-444 and p. 457.
-Helen Jill Fletcher, String Projects (Doubleday & Co., 1974), pp. 12-13.
-Mary Lou Stribling, North American Indian Arts (Crown Publishing, 1975), pp. 124-129.

Wood Objects: Weltfish, pp. 463-470.
-Henry Weiss, Carving (Addison-Wesley Publishing Co., 1976), pp. 59-61.
-W. Ben Hunt, Golden Book of Crafts and Hobbies (Golden Press, 1968), "Whittling," p. 5, and "Wooden Bowls and Noggins," pp. 98-99.

Weaving and Using Plant Material:
-Weltfish, pp. 488-491 (reed mats), p. 298 (pumpkin mats), and pp. 457-458 (belts).

-Helen Jill Fletcher, String Projects (Doubleday & Co., 1974).
-Phyllis Fiarotta and Noel Fiarotta, The You and Me Heritage Tree (Workman Publishing Co., 1976).
-Alice Gilbreath, Fun With Weaving (William Morrow & Co., 1976).
-Peggy Parish, Let's Be Indians (Harper & Row, 1962), pp. 36-37.

Leather Work:
-Weltfish, pp. 447-452 and pp. 283-285 (parfleche).
-W. Ben Hunt, Golden Book of Crafts and Hobbies (Golden Press, 1968), pp. 82-83.

Beadwork: -The Family Creative Workshop (Plenary Publications International, 300 East 40th St., New York, N.Y. 10016), pp. 44-45.
-Natalie Donna, Bead Craft (Lothrop, Lee & Shepard, 1972), pp. 51-54.
-Mary Lou Stribling, North American Indian Arts (Crown Publishing, 1975), pp. 188-189.

Clay: -Weltfish, pp. 440-441.
-Jolyon Hofsted, Step-By-Step Ceramics (Western Publishing Co., Golden Press, 1967), pp. 32-33 and p. 56.
-Virginia Fowler Elbert, Potterymaking (Doubleday & Co., 1974), pp. 8-9.

Activities:

Background material from the Weltfish book is brief, and could be read to the students; thus no student reading texts are included for this unit. Slides pertaining to Pawnee art could be shown again, if the slide presentation has been done earlier. Students should select one type of Pawnee art to pursue, so that he or she can produce one craft or art item. Some possibilities include:

1. Braiding: Students can easily make a braided belt using smooth, medium weight string. After measuring one piece of string by tying it loosely around the waist and letting it hang below the knees, the student

can cut 18 pieces of string the same length, using different colors if desired. Holding ends together, make a knot about 9 inches from one end, and braid from the knot, using three sections of six strands each. Tie knot at end and trim edges evenly.

Braided rugs can be made with scraps of material, and are usually sewn together in a circle or oval. More elaborate braided designs are illustrated in Stribling, North American Indian Arts.

2. Wood Objects: a. Carving a Name Plate. After tracing letters on a piece of wood, students can use carving tools to shape the letters, and apply a coat of varnish to the finished product.

b. Whittling. Four prerequisites, according to Hunt's Golden Book of Crafts and Hobbies, are a good two- or three-bladed pocketknife; an oil stone or whetstone for sharpening the blade; the right kind of wood, such as white pine, basswood, cottonwood, cedar, poplar, or willow; and some idea as to what you want to make. Some rules are (1) Always keep your knife blade sharp and clean; (2) When you finish whittling, close up your knife and put it in your pocket; (3) Never try to whittle hardwood or woods that contain resins; (4) Don't use your knife to open cans, scrape metal, or pry things apart, or you will ruin the blade.

Bowls and noggins can be whittled out of the soft woods mentioned above, or from maple or birch. After

trying a few simple bowls (ash trays, nut bowls, relish trays, etc.), students may wish to try a noggin. Hunt describes noggins as follows: "Noggins are the drinking cups carried by the Indians and early frontiersmen. They were made from the knob-like growths on trees, called burls. These growths are Nature's way of healing a wound caused by a broken branch. The grain of a burl goes in every direction, so noggins are not likely to crack badly."

3. Weaving and Using Plant Material: a. Woven mats can be made easily by using a piece of stiff cardboard (notched on all sides) as a simple loom (see Fletcher, String Objects).

b. Stick Weaving. Simple stick looms were used by the Indians to create belts and headbands. (See Student Sheets A and B)

c. Simple Weaving without a Loom. Simple strip weaving can be used to create place mats, hot pads, plant pads, etc., from shelf paper or plastic strips. (See Gilbreath, Fun With Weaving.)

d. Loom Weaving. A simple loom can be made with pegs or nails and a square piece of board. Students could make hot pads or squares to put together for an afghan.

e. Cornhusk Dolls. (See Student Sheet C).

4. Leather Work: Students can make a simple parfleche using brown or tan construction paper, and wallets

or letter folders can be made from smooth or rough-grained leather (see Hunt, Golden Book of Crafts and Hobbies, pp. 82-83). The importance of the "proper" buffalo hide leather is described as follows in The Rawhide People and Their Culture, p. 19:

> During the buffalo period, when large hides were plentiful, Indian women preferred a summer hide from a fat buffalo cow which had not produced a calf in the spring. This hide would be in good condition and more even in thickness throughout. It was large, light in weight, thinner during the summer, and more pliable and easier to handle through the different processes than a winter hide. The hide of a full-grown buffalo cow might weigh forty to fifty pounds when green. A bull hide was thicker and heavier, often weighing around two hundred pounds, and was used for shields, boats, and floor coverings. In the summer the buffalo shed most of their hair except around the neck, and therefore less labor was involved in removing the hair. The outer skin or epidermis of the buffalo is browner at this time.
>
> The rawhide worker liked to get the hide as soon as possible after it was removed from the animal in order to get it fleshed and staked out before it began to dry.

5. Beadwork: If the teacher has available a variety of beads and nylon string, students can create a variety of jewelry items, such as rings, daisy chain necklaces, bracelets. (See Student Sheet D.)

6. Clay: Since most students are familiar with working with clay, the emphasis here might be on using Pawnee color symbolism and Pawnee designs to decorate pots and bowls. Let students refer again to the slides of Pawnee art.

Evaluation:

The teacher can observe the student to lend encouragement and aid when necessary. The student can evaluate himself as to his gain in sense of accomplishment and the appreciation of a craft skill.

The teacher may want to show the students the Pawnee slide show (centering on Pawnee art) without the commentary to see how much of what is presented there the students can interpret for themselves from their study of the unit.

Another evaluation device: Have students discuss or write about similarities and differences between the Pawnee and Omaha (if the Omaha unit has been studied) in:

1. history
2. beliefs about the world and the sacred powers
3. farming techniques
4. treatment of children.

Then compare both ways to contemporary "suburban" or Anglo farm community ways.

STUDENT SHEET A
STICK WEAVE A BELT OR BAND*

Materials:

5 plastic straws	scissors
paper puncher	yarn

1. Pinch flat one end of each of the five drinking straws.
2. Punch a hole into the flattened end with a paper puncher (Fig. a)
3. Pinch the punched end of each straw so that the ends are round again. (Fig. b)
4. Cut five long pieces of yarn. The yarn should wrap around your waist three times for a belt and two times around your head for a headband.
5. Thread each piece of yarn through the hole in each of the straws (Fig. c)
6. Fix the yarn on each straw so that both ends of each piece of yarn fall equally (Fig. d)
7. Tie a long piece of yarn to one straw near the end. Do not tie it tightly (Fig. e)
8. Hold the five straws parallel to each other, at one end, in your hand. The straw with the yarn tied to it should be on the bottom. (Fig. f)
9. To weave, wrap the yarn under then over all five straws (Fig. f)
10. When you reach the top straw, turn the yarn around it and weave the yarn through the five straws going in the opposite direction (Fig. f), going over where you went under, under where you went over.
11. Keep turning the yarn at the last straw and then weave in the opposite direction than the preceding row.
12. As the weaving grows, pull the straws one by one, until the weaving moves onto the hanging yarn. Tie more yarn of a different color to the weaving-yarn as necessary.

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*Phyllis and Noel Fiarotta, The You and Me Heritage Tree (Workman Publishing Co., 1976), p. 154.

Student Sheet A

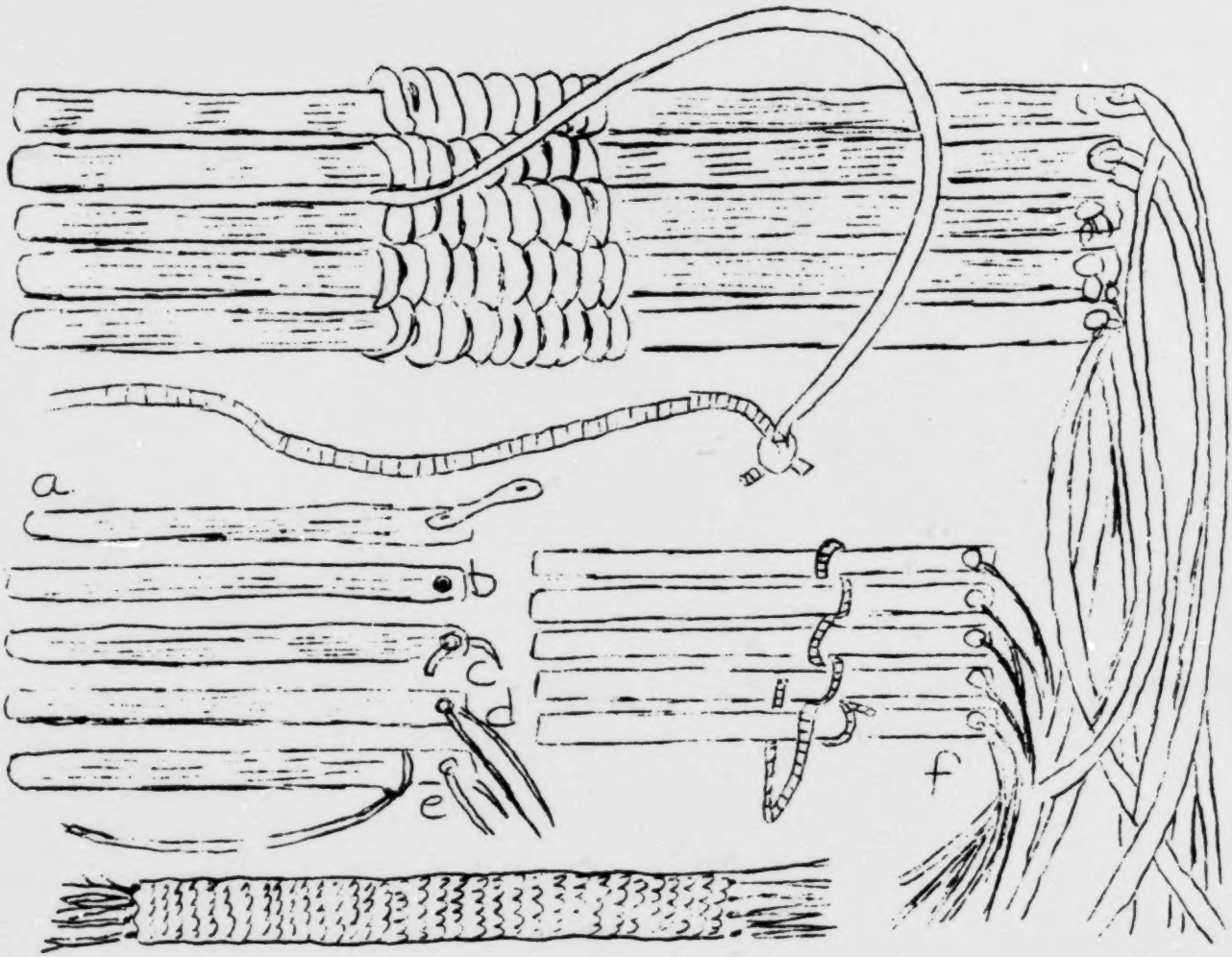
13. Stop weaving when you have made a belt long enough to fit around your waist or head.

14. Tie the end of the weaving-yarn to the last straw.

15. Push the last of the weaving off the straws and onto the hanging yarn. Keep pulling the straws so that the hanging yarn on both sides of the weaving are equal in length.

16. Cut the yarn away from the straws. Tie every two hanging strands together several times to form a large knot.

STUDENT SHEET B
STICK WEAVE A BELT OR BAND

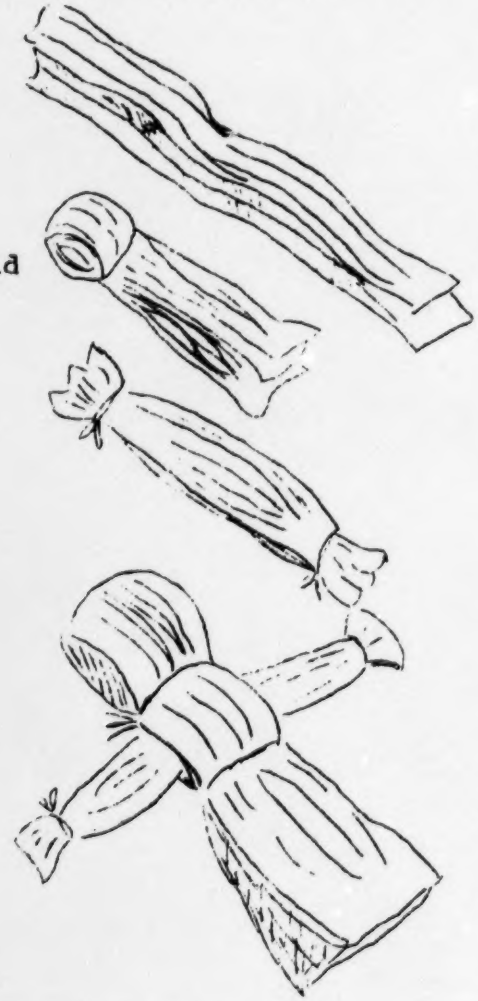


STUDENT SHEET C
CORN-HUSK DOLLS*

The early Indian girls loved dolls just as children do today. Often their dolls were made of corn husks. Some Indians did not believe in putting faces on dolls. They thought if the doll had a face, it might come alive.

To make a corn-husk doll, first soak the dried husks from one or two ears of corn until they are soft enough to bend easily.

1. Put together three corn-husk leaves that are the same length and fold them in half. Tie a string one inch from the fold to make the head.
2. For the arms, cut two corn-husk leaves about five inches long. Tie strings one half inch from the ends to make hands.
3. Part the husks of the body and slip the arms in place.
4. Tie a string around the body just below the arms to hold them in place.

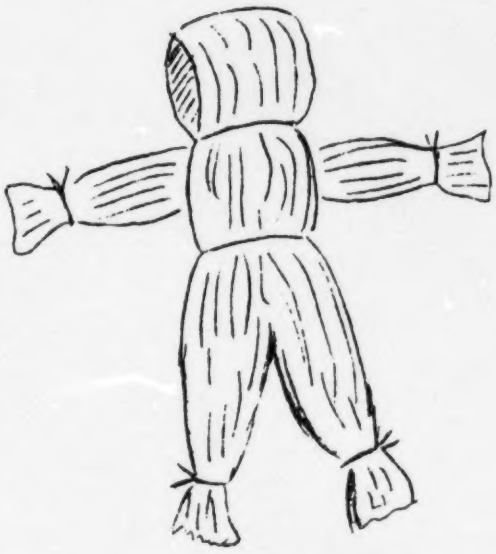


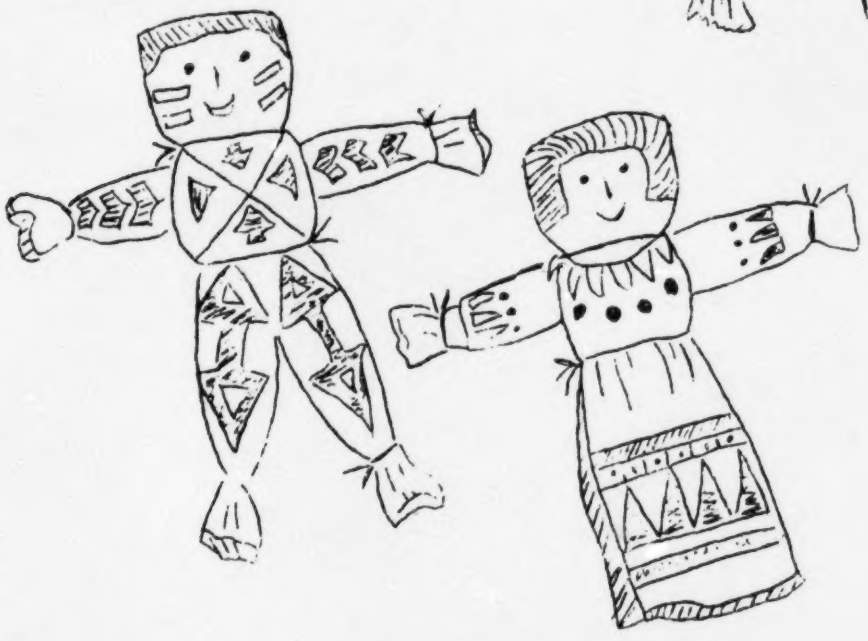
*Peggy Parish, Let's Be Indians (Harper and Row, 1962), pp. 36-37.

Student Sheet C

5. To make a boy doll, follow the same steps. Then slit the corn husks from the bottom to about one half inch below the waist. Tie a string one half inch from the bottom on each side to make feet.

6. Paint a face and clothes on your dolls if you like.





STUDENT SHEET D

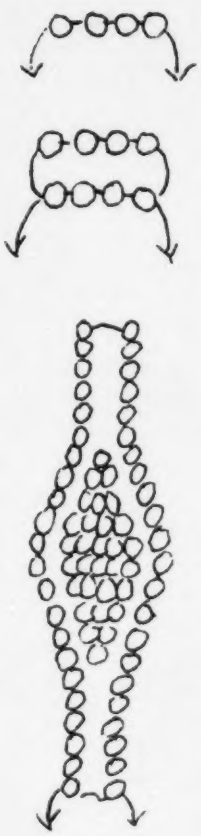
CROSS-OVER RINGS*

Nowadays rings are worn on every finger, and a hand-crafted ring makes a unique and welcome gift. These can be made quickly with the cross-over technique.

Make a sketch of your design and color pattern.

Cut a piece of wire approximately 2 feet long. Slip onto it the number of seed beads needed for the width at the back of the ring, and you are ready to start. The wire is crossed through all subsequent rows. Finish your ring by passing both ends of your wire through the beginning row and securing the ends.

To widen your design, add one bead to the row. To decrease, subtract one bead from the row.



*Natalie Donna, Bead Craft (Lothrop, Lee and Shepard, 1972), p. 54.

SUMMARY OF PAWNEE UNIT

To tie the whole unit together, the teacher should show the slide presentation again, having students comment on how their observations differ from those they made at the beginning of the unit. There may be artistic designs which they didn't notice the first time, and the color symbolism they have learned may be important to their interpretation of various art forms. Go back to the Creation Story and the main ceremonies and try to review how everything in Pawnee culture seems to follow the ideas expressed there.